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REFLECTIONS FOR DECEMBER.

THE wintry blast of bleak December comes
With surging clouds and sifting snows surcharg'd:
The storm-beat roof shrill whistles to the night;
The blazing hearth with hissing billets pil'd,
Sheds cheerful light within, and genial warmth,
Inviting grateful truce to weary care.
In soothing contemplation wrapt, I sit,
And feast imagination's raptur'd eye
On scenes far distant up the stream of time,
By goodness infinite, by boundless love
And power divine, for sinful man display'd.

WHILE days and months have flown away, these *Reflections* have followed their course: and now that the year is drawing to a close, and ushering in the glad season at which every pious heart exults; what subject more suitable for our meditations than this? A Saviour is born! Yes, "all meanly wrapt in swaddling clothes," he lies in a manger at Bethlehem! Hark, how the heavenly hosts, descending down the sky, make all ether ring with their songs! Let us then go with the shepherds, *and see this great thing that has come to pass*, that we also may rejoice in God, and bring unto him our oblations of thanksgiving and praise.

Had it been left to man to devise the manner in which the Son of God should have made his first appearance in the world, he would have descended in a cloud of resplendent glory; the sun and moon would have veiled their faces before his brighter effulgence; they would have retired and hid themselves, to make way for their Creator God; the earth would have trembled before him, and the perpetual hills would have bowed their heads in reverence to him who set them on their strong foundations. All this, it might seem at first view, should have taken place, that all the world might know their Lord was come, and assemble to do him homage. Instead of which, what do we behold? A feeble Infant, wrapped in swaddling clothes, lying in a manger. We behold none of the trappings and splendours of even earthly greatness; none of the ornaments which deck the infancy of the rich, and the mighty ones of the earth; none of the delicacies, the soft raiment, the silk and fine linen, and downy beds, which lull the first hours of vain mortals, born to inherit a few fleet-

ing years of worldly eminence, and then to be no more ; not even the conveniences and comforts of ordinary life, scarcely those of the most wretched beggar. A bed of hay for his repose, and the unornamented apartment, intended for the dwelling of cattle, are all the conveniences which he enjoyed. A smiling babe, a feeble helpless infant, thus poorly shrouded and defended from the injuries of the dark and damp air of night, he is presented to our contemplation.

Why did he, in whom all fullness dwelt, thus veil himself in humility, when first he appeared to the view of men ?—Tho' by searching, we cannot find out God to perfection, yet whereinsoever he has revealed himself, or displayed his dispensations, we are capable of discerning many of the reasons, why he thus determines in his holy counsels. Though we should be able to form no conception of his ways beforehand, yet when they have come to pass, we can see their consistency and wisdom. In the present case, we need not look far nor long for reasons ; they offer themselves at the first thought.

For let us consider the end of his coming into the world, and taking on him our nature : not to make a display of divine power, but of the humility of the Cross ; not to rule and reign over the earth, but to be obedient to the law, which inflicted the penalty of death on the transgressor ; not to sit in the high places of authority, but to be subject to earthly rulers ; not to lead armies to war and conquest, in which vain mortals place their greatness ; not to ride in triumph over the heads of Kings and Princes, or lead them in captive chains, by which men too often think they gain immortal renown ; not to lay waste countries and nations, and gather the spoils of defenced cities ; not to fill the earth with sorrow and mourning, with widows and with orphans, in which consists the guilty honours, and the misdirected applause bestowed on vain men. He did not come into the world, to make himself famous for searching out and unfolding the depths of science, or the mysteries of nature ; nor yet to amass the fleeting treasures of time, which endure but for a day. It was for none of these ends that he come ; but to be poor and humble, to *have not where to lay his head ;* to be *persecuted and afflicted ;* to be *a man of sorrows, and acquainted with grief ;* to be *bruised for our transgressions, and wounded for our iniquities ;* to have *no form nor comeliness ;* to be *despised and rejected of men ;* not to *cry nor lift up his voice ;* not to *break the bruised reed ;* nor *quench the smoaking flax ;* but in all things to be a perfect pattern of humility and lowliness ; to wander about in poverty and want ; to suffer indignity and reproach ; to be called by way of contempt, the Carpenter's Son ; to be traduced, maliciously calumniated, and in perpetual danger of being torn in pieces by an enraged multitude ; and at length to be arraigned before a partial and wicked tribunal, buffetted, mocked, derided, spit upon, and put to a cruel and ignominious death on the cross.

Such being the end of his coming, a glorious and splendid Advent, would but illy have accorded with what was to follow. Hence every thing bespoke humility and meanness—hence the bed of hay,

and the unsightly place, in which we are called to contemplate HIM, in whom all fullness dwelt, and through WHOM all glory and honour are promised, to those who will follow in his humble steps; who will renounce the vain glory which cometh from beneath, and seek that alone which God, and only God, can give.

But when we consider the main end for which the Son of God came into the world, it will suggest many stronger reasons, why he should have made his first appearance in this humble manner. He came to make atonement for sin, to destroy the works of the Devil; and the foundation of all sin and rebellion against God, is pride, and and self-exaltation; that propensity which doth not belong to man. Take away pride, and you take away almost every temptation to sin. Most wisely then, did he who knew what was in man, thus lay *the axe to the root of the tree, that every tree which bringeth not forth good fruit, might be hewn down and cast into the fire.* His humility, and the sufferings which followed, were the means by which he made atonement for our sins. It was then not only wise and consistent with the subsequent part of his life, that he should be born in so lowly a condition; but it was even necessary to his office as the Saviour of men. He who could have commanded worlds, for our sake divested himself of all things, and submitted to hardships and indignities, in the very beginning of his earthly abode, which followed him to his cross. Shall we then, miserable worms of the dust, be puffed up in our vain imaginations, because we have a few more temporal accommodations than some of our fellow-beings?—Or shall our pride make us repine and murmur against God, because we are poor and destitute?

He whom we call Lord and Master was turned out of doors, when first he came among men, *because there was no room for him in the Inn;* who then are we to complain? Who are we, that we should overflow with anger and resentment, because we may not have been gratified with the highest places, with the most convenient situations, but have been obliged to give way to others? Who are men, or the greatest sons of men, that they should kill and devour, lay waste and destroy, to gratify their little dislikes, or their pride and ambition? Whatever else they may be, it is certain they are very far from being Christians, if they indulge themselves in such utter disregard of the amiable example of humility, presented to their contemplation in the manger at Bethlehem.

Pride and ambition was the cause why Angels fell, and weaker man joined in the revolt under the same temptation. He dared to lift his feeble arm against the Almighty: and almost every subsequent transgression has sprung from the same root of bitterness. Men in their pride will be making to themselves Divinities of their lusts and desires. Hence come irreligion, profane disregard of God, with wrong and violence towards each other; and the world is full, as we experience, of misery, sorrow and pain. Nor is there any way to cure these evils, but to go back to the fountain from whence they have flowed; to infuse into those bitter and poisonous waters of pride, a spirit of meekness and humility, and change them into the waters of comfort, that they may flow with peace on earth and good will to men.

To this end Christ was born and laid in a manger; wonderful expedient, worthy of God to devise! demanding all our attention, all our reverence, admiration, and love. It was a scene which arrested the notice of Angels; they descended from their bright abodes, earnestly desiring to look into these things. Shall we then be thoughtless and unmoved? God forbid! But with hearts full of gratitude and love, let us bow before the humble Jesus, while we contemplate him in the manger; let us banish our pride, as utterly unbecoming us in such a presence. In whatever way we may be distinguished in this transitory scene of time, let us lay our distinctions at his feet, and dedicate ourselves wholly to him. Have we wealth and power, or have we wisdom and knowledge, let them be employed in promoting his Religion and the honour of his name, among the sons of men; let us not give the profane unbeliever occasion to reproach us; let us not have to reproach our own hearts, that a price has been put into our hands to get wisdom, but that we had no hearts to improve it to God's glory.

Let this now returning season imprint on our hearts, the meek and lowly temper of the Gospel; a temper worthy of him who was born and lay in a manger; then he was indeed the patient Lamb of God; and while as such, we reverence his name and commemorate his birth, it becomes us to remember, in order to *our* greater humility, that he shall come again in the end of the world, not as then, but as *the Lion of the tribe of Judah.* Now we honour him in his human form, but then we must stand before his eternal throne of glory. Now we view him as the Son of Man, but then we shall see him as the eternal Son of God. Now we should humbly express our gratitude to him for his goodness; but then we must bow to his Almighty Power.

With these reflections on our minds, let us spend this solemn and joyous season in love and good will among each other, and with heart-felt thanks to God for all the glorious things he hath wrought in our behalf. Let it be a season of free-will offering and benevolence to such as have need. Since God displayed his bounty to men, let not men be behind in bounty to each other; but with becoming joy, and sober rejoicing, partake in the good things of time. So shall God delight in our pious services, and bless us in this and all our enjoyments: and at length we shall be prepared to spend an eternal festival in Heaven, in presence of the now glorified Lamb, who sitteth on Mount Zion; no more veiled in human flesh; no more shrouded in night and darkness; no more confined to the humble dwelling of a manger; but as St. John has described him in the Revelations, shining in eternal glory, above the brightness of the sun in the firmament, with thoussands and ten thousands of Saints and Angels, casting their crowns at his feet, and singing *Allelujah for the Lord God omnipotent reigneth, let us be glad and rejoice.*

A SERIES OF LETTERS,

Addressed to the Author of the "MISCELLANIES," published in the year 1805, *in the Albany Centinel.*

BY EUSEBIUS.

LETTER IV.

YOUR two respectable opponents have brought forward another instance of episcopal government, too pointed and decisive to be affected by any cavils whatever—I mean the case of Timothy, the first bishop of Ephesus. It is impossible for any man to deny, with the slightest shadow of reason, that Timothy had the government of that church committed to him. In the apostle's charge to his *own son in the faith*, all the particulars, in which bishops have been considered as superior to presbyters, since the days of the apostles, are minutely delineated. Yet, strange as it is, our adversaries have a way of satisfying themselves. They tell us, that Timothy acted at Ephesus as an evangelist, which was an extraordinary office, and therefore, this case affords no precedent for episcopacy. But this assertion is directly contrary to matter of fact; for the ancients assure us, that Timothy had successors, and that implies, that the same office which he executed at Ephesus, was executed by them. Thus, the author of the martyrdom of Timothy in *Photius' Bibliotheca*, tells us*, "the apostle Timothy," (for so he is sometimes called) "was ordained and installed bishop of the metropolis of the Ephesians by the great St. Paul; and that he did first act as bishop of Ephesus." Eusebius says, "That Timothy is declared to be the first bishop of Ephesus."† In the apostolical constitutions, we are expressly told, "that he was ordained bishop by St. Paul;"‡ and the fathers of the council of Chalcedon, reckon twenty-seven bishops to their time.§ Chrysostom says, "It is manifest that Timothy was entrusted with a church, or rather with a whole nation."‖ Theodoret¶ says the same thing, and many others might be added.

From all this it is indisputable, (if men will be guided by historical evidence) that Timothy was the chief governor, or bishop, of the church of Ephesus, had his successors, and that, consequently, he did not act as an extraordinary officer.

But it seems, the ancients knew nothing at all about the matter. The advocates for ministerial parity can teach them a better lesson; for, say they, Timothy was an evangelist, and therefore was an extraordinary officer. This is wonderful reasoning! But let Doctor Campbell answer it. He asserts in his preliminary dissertations to the four Gospels, that "The word *euaggelizo* relates to the first information that is given to a person or people; that is, when the subject may properly be called *news*. Thus, in the acts, it is frequently used for expressing the first publication of the gospel in a city or village, or amongst a particular people." Then according to the proper import of the original expression, Timothy could not have acted as an evangelist to the Ephesians, for St. Paul had previously

* No. 254. † Euseb. lib. 3. c. 4. ‡ Const. lib. 7. c. 47. § Con. Chalced. Acts 11.
‖ Chrysost. Hom. 15 in Tim. 5. 19. ¶ Theod. arg. in 1 Tim.

collected a numerous body of Christians, and had ordained a number of presbyters in that district, to whom, of course, the doctrine of a crucified Saviour was not *news*. Or, if we take the word in its less strict import, we shall find it used, "sometimes, though not often, more indefinitely for teaching, or preaching, in general." In this sense, indeed, Timothy was an evangelist to the Ephesians; but in this sense, any duly authorized minister, whether bishop, presbyter, or deacon, is an evangelist. Now surely, authority to preach, was not so extraordinary that it could not be conveyed to others. View then, this evasion, in any point of light you please; consider it on any ground which human invention can devise, and it will appear to be totally unworthy of men of sense and learning.

It is enough, Sir, to make one smile, to read the defence, which the *assembly of Westminster divines* make against the Independents and other fanatics, in the 17th century. The very same arguments which the former used against episcopalians, the fanatics used against the presbyterians. When that immense spawn,* which sprang out of the bowels of presbytery, were labouring to destroy their parent, what said the above divines to them in their *Jus divinum*, &c.? Stung to the quick at the Independents' denying the perpetuity of the ministry by uninterrupted succession, they have recourse to the epistles to Timothy and Titus; and very gravely tell the fanatics what the episcopalians had often told the presbyterians, "that all that is written in the epistles concerning the ordainers and the qualifications of the ordained, is directed to Timothy and Titus."† To prove the constant succession of the ministry, they argue like staunch churchmen. "That Christ was sent, and had his commission from his Father. That Christ as he was sent of his Father, so he sent forth his apostles. That the apostles went about ordaining elders in every church, and that the apostle Paul ordained Timothy and Titus. [*mark this*] "That these ordained others, and that as Timothy was entrusted with the word of Christ, so he was commanded to commit the same trust to faithful men, that so there might be a succession of teachers." To all this, the fanatics answered the presbyterians, as the latter answered the episcopalians—"That such ministers and such ordinations were extraordinary and temporary, for the first formation of the gospel, and that imposition of hands was used by the apostles only for the present occasion, and that it was used in a miraculous way, and therefore, as the miracle has ceased, so ought the ceremony.‡ [*This is admirable—it was cutting to the bone.*] In reply however to this, [*seemingly without wincing*] the presbyterians urge, Matt. xxviii. 20.—"I am always with you, even unto the end of the world." And 1 Tim. 6. 14.—"Keep this commandment until the appearing of our Lord Jesus Christ,"§ and several other texts.

But what crowns this ridiculous battle between these lovers of *primitive truth and order*, is what follows:—When the assembly urge against the Independents the authority of the *fathers*, the prac-

* After the abolition of episcopacy, in the 17th century, England exhibited a scene extremely humiliating to human nature. About sixty different sects sprang up.——EDWARDS' GANGRENA.

† P. 162. ‡ Jus. divin. p. 27 & 178. § P. 196.

tice of antiquity, and of all former ages, in behalf of a succession of ministers, the latter pay them in their own coin, telling them, "that corruptions and antichristianism and tyranny, came very early into the Church; that the mystery and the ministry of the man of sin was working in the first centuries;* that in this apostacy" the church which had been a chaste virgin, became the mother of harlots and abominations—Bethel turned into Bethaven, and the ministry wholly lost under Antichrist."—One would think that this would have stopped their mouths forever; but no such thing. That grave body of divines reply, "that the truths, ordinances, servants, and ministers of Christ, do not therefore cease to be of Christ, because some, either by mistake or by design, shall say, they are of Antichrist—that it is a great cheat put upon the saints of God in this nation, in scaring people from the doctrine of Christ, by persuading them to avoid Antichrist. And therefore, they earnestly entreat their respective congregations, not to be affrighted at the bug-bear words antichristian and popish." They tell the fanatics, (what, it seems, an episcopal minister must not tell his own people in our day, without a hue and cry being raised against him,) "that no true ministry, no true church,—that the Lord Jesus hath given the ministry to the church, to continue till all come to the unity of the faith, which will not be till the day of judgment," and a great deal more to the same purpose.

I shall make but one more extract (and it is not the worst) from the same *Jus divinum*, and then take my leave of it. When the fanatics assert that the people have a right to ordain ministers, the *assembly* ask—"By what authority do you do these things, and who gave you this authority? Shew us your warrant out of the word. Why was Titus sent to appoint *elders* in every city? Might not the people say, what need Paul leave Titus to do that which we can do ourselves? Add that which to us seems to be of weight, that all that is written in the epistles concerning the ordainers, and the qualifications of the ordained, is all written in the epistles to Timothy and Titus, who were church officers. In the other epistles which were written to the churches, there is no mention made of those things, which doth abundantly prove to us, that the work of ordination is a work belonging to ministers and not to the people. And they alone who have received this church power from the apostles, can transmit it to other ministers."† Now, let us change but one word, and put *presbyter* instead of *people*, and see how the reverend gentlemen plead the episcopal cause.—"By what authority do you *presbyters* do these things, and who gave you this authority? Why was Titus left in Crete, or Timothy in Ephesus to ordain elders? Might not those elders say, what need Paul leave Timothy to do that which we can do ourselves? All that is written in the epistles concerning ordainers, is written in the epistles to Timothy and Titus, who were the church officers for this purpose. In the other epistles there is no mention made of these things, which doth abundantly prove that

* This is one of our ingenious author's mottos; which, no doubt, he intended to apply, by a side stroke, to episcopacy.

† P. 185.

the work of ordination is a work belonging to Timothy and Titus, and not to the presbyters—and they alone who have received, can transmit it. Thus, the *presbyterian* calls on the *fanatic* to shew his commission; the *episcopalian*, with the very same reason, calls upon the *presbyterian* to show *his*.—*Out of thy own mouth*, thou mistaken, inconsistent servant, *will I condemn thee*.

The next instance adduced by Cyprian and the Layman, is *that* of Titus, who was appointed the ecclesiastical ruler over the numerous churches of Crete. In this case, as in the former, these able controvertists have left me little or nothing to say; and indeed, the instances of Timothy and Titus are so parallel, and so much grounded upon similar authorities, that what has been said concerning the *former*, may generally be applied to the *latter*. To the testimony from the epistle itself, may be added the concurrent testimony of the primitive writers, who assert, that Titus was the first bishop, or chief ruler of the church of Crete. But upon the presbyterian hypothesis, the ancient fathers have asserted a direct falshood. Councils and historians, and writers in almost every age, all declare that Titus was the *chief* over the presbyters of Crete.* St. Paul tells us plainly, that he sent him to Crete to govern that Church—to ordain presbyters, and *to set in order all things that were wanting*; yet, this mass of evidence is pertinaciously resisted. St. Paul, and councils, and historians may say what they please; but with many it has no effect. Historical evidence, at this rate, is just what men please to make it, any thing or nothing. Read any thing to me but history, said lord Oxford to his son; history is nothing but a pack of lies. One would suppose, that the advocates for *parity* held this extravagant opinion; were it not that they will, on other occasions, quote history as freely as their episcopal neighbours.

Hitherto our two safe guides *scripture and history*, *the testimony of the fathers*, have not failed our cause, but have established episcopacy upon firm and impregnable ground. Not the least circumstance has yet appeared to darken the luminous face; nor would any appear in the *whole* of our progress, were it not that the indefinite use of certain appellatives, affords some small ground for disputation. Of *this* you have availed yourself, and by a singular (I really do not know what epithet to use) by a singular kind of management of two texts in the 1st and 2d epistle to Timothy;—by your conjectures, and criticisms, and interpretations, you have raised such a mist around them, that it is next to impossible for the generality of readers to see their way. These texts, indeed, if you will not regard the *ancients*, nor the epistles themselves, which prove that Timothy was the governor, or bishop of the church of Ephesus, will have some obscurity, but with these guides, none of any consequence. Your management keeps out of sight these elucidating circumstances; and thus, by considering the texts in an abstract point of view—by

* There can be no doubt that there were presbyters at Crete. It certainly could amount to nothing but idle cavilling to deny it, because it is not mentioned, when numbers of Christians were converted in every city of that populous island during St. Paul's long residence there, and when (as Cyprian justly observes) it was the apostle's practice to ordain presbyters in every city, in which he made converts. But it is enough for us, that Ephesus settles the point.

attending merely to *words*, and not at all to *facts*, obscurity is the necessary consequence; for the words admit of different senses. You appear to me, Sir, to have adopted the principle of *Le Clerc*, a man of much distinction in literature, and a divine of your own Church. He seems to think, that the obscurities of an author ought to be rendered obscurely." * Quamvis Latina Lingua, perspicuitate multo magis quam Hebraica gaudeat, imo vero obscuritatem, quantum potest, vitare soleat. Ubi Hebraica obscura sunt, translationem nostram obscuriorem esse non diffitemur. Sed ut ea demum effigiis laudatur, non quæ vultum formosum spectandum, sed qualis est reverâ, spectantium, oculis offert; sic translatio, ubi archetypus sermo clarus est, clara; ubi obscurus, obscura esse debet."† He afterwards qualifies this judgment, but still the sentiment is not defensible. There is indeed this difference betwixt you and him; his obscurity relates to translation—yours to interpretation; but the principle of preserving obscurity, when it can be removed, is the same in both.

To me, Sir, there appears no difficulty in determining the sense of these disputed texts. You have only to use the key, which the ingenious Layman furnishes. Build nothing upon *ambiguous names*, but upon *the authorities exercised*. This is a dictate of good sense, and an excellent canon of criticism. You *will* not—you *cannot* deny that Timothy was the governor of the Church of Ephesus, and that to *him alone* was committed the power of ordaining, censuring, &c. Then as those powers necessarily made him superior to the elders of that church, he must have been ordained by some Apostle, who had equal powers with himself; for if he was ordained by mere presbyters, (as you wish to have it) then he was ordained by his *inferiors*, which is a palpable absurdity; for in that case, they must have conveyed what they had not. Now, Sir, what Apostle do you think it was that ordained Timothy? Read over again the following words, *Wherefore I put thee in remembrance, that thou stir up the gift of God which is in thee by the putting on of my hands*. St. Paul then was the ordainer. But you tell us, that if he even was at the ordination, and presided, he acted only as a presbyter. That assertion runs you into the absurdity above mentioned. It is in truth asserting, that St. Paul as a presbyter, and a number of presbyters with him, conveyed to Timothy powers, which, *as presbyters*, they themselves did not possess; for if they *did* possess them, then the presbyters of Ephesus likewise possessed them; which is directly contrary to St. Paul's injunctions in the epistles. There is but one way for you to get rid of this reasoning, (at least that I can see) and that is to prove from the epistles, (and if you please from antiquity also,) that Timothy was not sent to Ephesus to ordain, censure, &c.—was not sent

* *Translation.*—Although the Latin language is much more adapted to perspicuity than the Hebrew, and is calculated to avoid every possible obscurity: Still, where the Hebrew is obscure, we shall not deny that our translation is rather obscure, yet so as to be a real likeness, not presenting a fair outside to be seen; but a true picture of the *Original*. And thus a translation ought to be clear where the original is clear, and obscure where the original is obscure.

EDIT.

†Proleg. cap. 5. art. 3. Campbell's pri. dissert. p. 229 Quarto.

to be the governor or bishop of that church. By doing this, you will extricate yourself effectually; otherwise you must remain involved in contradiction and absurdity.

It being thus evident, that Timothy was ordained by the Apostle Paul, not in his inferior character as presbyter, but in his superior as Apostle, we are not at all concerned, about any interpretation you can give to the words of the other text, *with the laying on of the hands of the presbytery*. If you say, that by the *presbytery* is meant a number of mere presbyters without any Apostle at their head; we say, that cannot be; for either these presbyters *did*, or *did not* ordain. If they *did* ordain, then they conveyed, as appears from the epistles to Timothy, what they did not possess, which is absurd. If they *did not* ordain, then they expressed nothing but approbation; and this proves, that the distinction between *meta* and *dia* is a just and proper one. And thus you see, Sir, by only attending to the epistles, we have an infallible clue to guide us to the truth; so far as to determine, that presbyters have no power of ordaining, which is all that we want, but not so far as to determine, whether the *presbytery* in the text, was composed of Apostles, or presbyters, with an Apostle at their head; but *that*, to our cause, is quite immaterial. For if the presbytery was composed entirely of Apostles, (which I think highly probable) still I conceive, that the Apostle who used het words, by which the commission was conveyed, was the ordainer; and that the other Apostles expressed nothing by imposing their hands, but approbation. If this opinion be correct, then it is of no manner of consequence, whether the presbytery was composed of Apostles, or mere presbyters, provided the *latter* had an Apostle at their head, who conveyed the commission.

But, if St. Paul's acting as a presbyter at Timothy's ordination, cannot be made out, you then have recourse to another conjecture, and that is, that the text in the 2d of Timothy, does not relate to ordination at all, and you produce Dr. Whitby in your favour. Dr. Whitby, you well know, stands almost, if not quite alone in that opinion. But I will not dispute the matter with you; if it will afford you any pleasure, I will give up that text—have it, Sir, just as you wish. Then the other text is your strong hold; *with*, or *by*, (whichever you choose) *the layng on of the hands of the presbytery*. Now, Sir, if we allow you to manage this text as you please, no doubt the *Geneva parity* will be the issue; but if you will suffer St. Paul to guide you, he will point you to the epistles to Timothy, and tell you in words which can convey no other ideas, that he sent his *beloved son in the faith* to Ephesus, where there was a number of presbyters to govern these very presbyters, the deacons and the laity, in all spiritual matters; and to ordain, and censure, and regulate all the affairs of the church. With this fact staring you in the face, to which also the primitive writers bear testimony, I do not think, this text will afford you any resting place. If the former text must be given up, then the consequence is unavoidable; either, that the presbytery was composed of a number of Apostles, as presbyters could not ordain; the epistles being our warrant; or that this text also, has no relation to ordination. You are perfectly welcome, sir, to choose which you please.

If these observations, together with those of your ingenious adversaries, Cyprian and the Layman, have not completely demolished the *mud walls* you had raised about *presbytery*, all I have to say is, that you have only to invite people to look at them, and to see with their own eyes, that they are still standing.

I have said, that it is highly probable, the presbytery which ordained Timothy, was composed of a number of Apostles. Although this is immaterial to *you*, sir, if presbyters cannot ordain, yet as some of our episcopal readers may wish to know the evidence upon which that opinion is founded, I shall give it to *them* as briefly as I can.

Chrysostom, in his commentary upon the place says, that the presbytery was composed of St. Paul and some other apostles.—Theophylact and Oecumenius understand the matter as Chrysostom did. Ignatius too, seems to be of that opinion, or well might be; for in his epistle to the Philadelphians, he calls the *apostles alone*, *the presbytery of the Church*. The authors of the Ethiopic version, translate the passage, "by the laying on of the hands of the bishops;" they were therefore of that opinion. The latin fathers translate the word *presbytery* by *senatus;* and we all know, that the Roman senate was the first permanent order of men in the state. But the circumstance which weighs most with me, is, that the primitive Church, in the first and best ages, must have so thought; otherwise, this case would have been an example for them to follow; and we cannot reasonably suppose, that men who were so tenacious of apostolic usages, would have so readily and so universally departed from this precedent, as they undoubtedly did; for we have no hints of any such practice till the fourth century, when the fourth Council of Carthage decreed, on prudential grounds, that the presbyters present, or some of them, should lay on their hands with the bishop's.* But this canon had no operation in the eastern Church; the bishops went on as usual, and to this day, *they alone* impose hands in the ordination of presbyters.† A very unaccountable thing, if those who laid on their hands with St. Paul, were no more than presbyters.

I am now led to take notice of another passage, which you produce in favour of presbyterian ordination. But here again, my friends *Cyprian* and the *Layman* have left me little to say. I shall make but a few observations.

The passage you quote is from Acts xiii. 1, 2, 3. "In this passage" (you say) "let us attend to the following things." "1. The authority by which the ordination was performed." *The Holy Ghost said.* Now, sir, you have, by noticing this, completely defeated your own purpose. What better authority, could even three or four laymen have for ordaining than, *The Holy Ghost said*. Produce this authority in all your ordinations, and we will give you *the right hand of fellowship* instantly. I will engage, that there never will be another dispute upon this subject, while episcopacy exists. But you tell us, that this direction from the *Holy Ghost*, "was necessary in the first examples of ordination; otherwise, the practice of the Church

* Perhaps it would have been better, if this canon had never been made; for then we should have had throughout the Christian world, a uniform practice, from the apostolic age.

† See Arbp. Potter on Ch. Gov.

would rest upon the inventions of men." That is, if St. Paul had not been thus ordained by men, at the command of the *Holy Ghost*, his former ordination by Jesus Christ himself, would rest upon the invention of men. I cannot understand this; perhaps others may. You go on—"The command which was then given is now our authority, and the pattern which was then set, we must scrupulously follow." That is, the command which was then given by the Holy Ghost to certain prophets and teachers to ordain Paul and Barnabas, is now our authority for ordaining A. B. and C. although no such command is given to us; "and the pattern which was then set we must now scrupulously follow," although it was an *extraordinary* case, which all men agree can never be a pattern for *ordinary* practice. This, I suppose, was one of the shot which brought "Fort Episcopacy" to the point of surrendering. Further; "though we have no immediate inspiration, yet we have that which was dictated by it, and this is our sure and only guide." You mean, undoubtedly, the *scripture*. Then the sense of the passage is as follows:—Though we presbyters have no immediate inspiration for ordaining A. B. and C. yet we have the *scripture* which was dictated by it, which scripture teaches us, in the epistles to Timothy and Titus, that presbyters have no authority to ordain, and this is a sure and only guide or warrant for us presbyters, when we act contrary thereto. This may possibly be good logic at Albany, but I doubt whether it will be thought so any where else.

Under your second head of observations you say, "Though they [Paul and Barnabas] had before this been commissioned by Christ as his apostles, yet they were now separated or set apart to their work by the rite of ordination." Do you mean sir, to make a distinction between *commissioning* and *ordaining?* If you do, pray what is the difference? If you do not, I beg you will let us know, what was the use of a second ordination? Was not the first good enough? After St. Paul had been for nine years, (according to Dr. Whitby*) in the exercise of the apostolate; after he had been laborious beyond all the apostles in preaching, ordaining, and governing, then, we are told, when he was going among the Gentiles, it was necessary or expedient, that he should be re-ordained. Suppose, sir, your *synod* were to think it necessary to send you among the Indians to preach the Gospel, and previously to your going, observe that it would be expedient, that you should be re-ordained, what would you think of it? I will answer for it, that you would tell them, such a measure was preposterous, and that you would not submit to it.—You would certainly think correctly, and act with propriety. Why then, Sir, will you not think as correctly in the case before us?

The only thing that can be said in favour of the opinion, that this transaction was an ordination is, that they *prayed, fasted and imposed hands.* But you do not consider, that it was *while they were ministering to the Lord and fasting*, that, *the Holy Ghost said, separate me Barnabas and Saul, &c.* They did not meet for the purpose of separating Barnabas and Saul, but while they were performing some religious acts, they received the divine command. *Let this circum-*

* Annot. Ep. Galat. i. v.

stance be particularly attended to. And what was that command? Was it to convey sacerdotal power in any degree to these Apostles? No such thing is intimated; on the contrary, St. Paul positively declares, that he was *an Apostle, not of men, neither by man, but by Jesus Christ and God the Father.** The design of that imposition of hands, was evidently, to give them a solemn benediction, upon their departure to preach the gospel to the Gentiles. And when they had accomplished this important work, they returned to Antioch, *from whence they had been recommended to the grace of God*, by prayer for his assistance, *for the work which they fulfilled.* Can any thing be more clear, than that *this* was the sole design of the transaction.

There appears to have been a similar case, when St. Paul was going forth a second time from Antioch, to visit the Churches. *And Paul chose Silas and departed, being recommended by the brethren to the grace of God.* This account is not so particular as the other, but the recommendation was *most probably* attended with prayer and imposition of hands: at any rate, prayer was essential to it.

Weigh now, Sir, impartially, all that has been said, and then tell us, whether it is credible, that this transaction was an ordination. But were we to allow it, it would be of no kind of service to you. I shall continue my chain of proofs in my next letter.

EXTRACT FROM A CHRISTMAS SERMON,

ON ISAIAH XXV. 9.

And it shall be said in that day, lo, this is our God; we have waited for him and he will save us; this is the Lord, we have waited for him, we will be glad and rejoice in his salvation.

AMONG all the Prophets, no one has more clearly pointed out the character and offices of the Messiah; the time, manner, and circumstances of his appearance in the world, than Isaiah; which has occasioned him to be called the Evangelical Prophet. Wrapt into future time, he beheld things to come as if they were present —with a rapid glow of eloquence he throws together the events which were to accompany and follow the coming of Christ, in the civil and moral world; among the Jews, and among other nations; not only such events as naturally resulted from the preaching of the gospel, but such as depended on the civil polity of nations, and the jarring interests of men in power. Of this kind of mixture of events, slightly yet intelligibly touched upon, we have a remarkable instance in the 25th chapter.—What the Prophet saw at a great distance in future, and pointed out with so much clearness, has come to pass. Long ago it was said, *Lo this is our God, we have waited for him, and he will save us; this is the Lord, we have waited for him; we will be glad and rejoice in his salvation.* This hath been said by many nations and languages; and all the other events spoken of in this chapter have had their fullfilment. In order then to confirm our faith in the word of God, and to shew that Jesus was the Messiah promised, who was to come into the world to take away sins, and *open unto us the gate of everlasting life;* let us attend to these predictions.

* Gal. i. 1.

He begins with a solemn address to God; *O Lord, thou art my God; I will exalt thee, I will praise thy name, for thou hast done wonderful things; thy counsels of old are faithfulness and truth*—Clearly foreseeing, that the design of God with regard to a Saviour would come to pass; he describes the event as already passed. His eyes being opened by the spirit of God, he saw future things as God seeth; to whom all things are present. He saw the wonderful incarnation, birth, life, and death of Jesus Christ, to redeem men from sin; he saw all certainly to be fulfilled in its time, and gave glory to God for his faithfulness and truth. And since we also have seen it come to pass, so let us do in our hearts. God has indeed done wonderful things in his holiness, for which we should be glad and rejoice.

But the Prophet proceeds to speak of an event which soon followed—*Thou hast made of a city an heap, of a defenced city a ruin; a palace of strangers to be no city, it shall never be built.* This relates to the destruction of Jerusalem, which by the Roman armies was indeed soon made a ruin, and has never since been built, though several times attempted; and once by a Heathen Emperor, on purpose to defeat this and such like prophecies; but was himself defeated in the attempt, by the immediate interposition of God.*

With the quickness of thought, we are next presented with the spreading of the gospel into all corners of the Roman Empire, which then included almost all the civilized world; *Therefore shall the strong people glorify thee; the city of the terrible nations shall fear thee.* No people ever more justly deserved the character of strong and terrible than the Romans, to whom these words undoubtedly relate. In the vision of Daniel, under the figure of a beast, great, strong, and terrible, with iron teeth, they devoured, and stamped the residue with the feet. Yet this people, this strong and terrible, glorified the Lord by embracing the Gospel; and that in some good degree, in consequence of their own victories over the Jews. For nothing is more natural than to suppose, that by dispersing that people among themselves, many acquired a knowledge of the word of God, of its wonderful prophecies, and their fulfilment; especially those that relate to the Messiah: and thus a door was opened to the first preachers of the gospel, to labour with more success in converting the world to the faith. The Providence of God, while it fulfilled another prophecy, and made use of the *Romans* to punish his rebellious people, by dispersing them into all lands, provided by natural means for the accomplishment of his great work, the erection of the Messiah's Kingdom. In consequence of the fall of the Jews, the *Romans* were received into the Church of God.—*Therefore*, says the Prophet, *the strong people shall glorify thee.*

But strong as they were, they also were to fall; for in the same concise manner, he directly adds; *Thou shalt bring down the noise of strangers as the heat in a dry place, even the heat with the shadow of a cloud; the branch of the terrible ones shall be brought low:*—And

* It is a well authenticated fact, that when *Julian the Apostate* attempted to rebuild Jerusalem, with a view to defeat the prophecies concerning its utter desolation, the workmen were forced to desist from the undertaking by balls of fire issuing from amidst the rubbish which they were removing.

low indeed were they brought, within a few hundred years after the time of Messiah's coming. Notwithstanding their great power, notwithstanding they had trodden down and devoured all nations around them, and ruled with uncontroulled sway for several centuries; yet at length a people came from the North, with the violence of a torrent, swept away all their grandeur, demolished their power, plundered and laid waste their provinces, destroyed their works of art, carried away and consumed their wealth, and laid their Empire level with the ground; not a vestige of it was left remaining. It has been buried in night and silence now for near 1400 years; nought remains but in the page of history. No individual on earth can now say he is descended from that people; they are utterly gone; they are extinct, and blotted from the face of the earth. God having served his purposes with them, having used their extensive power in spreading the Gospel far and near, punished them for their iniquity and violence, with a terrible overthrow, even for ever and ever; which is aptly represented by the prophet in saying they should be brought low.

Having thus given a sketch of some of the most important events that soon followed the coming of Christ, the Prophet, by a beautiful and animated continuation of figures, points out the character of Christ, and the fundamental principles of the Gospel—*And in this mountain shall the Lord of Hosts make unto all people, a feast of fat things; a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.* And our Lord when he came, frequently represented the Kingdom of Heaven under the image of a *feast*, a marriage supper, and the like. The dainties of this feast consist not in such things as are to please the animal appetite, but the rational soul. The gospel sets before us the feast of reason; it shews us the glorious Majesty of God, and at the same time calls on us to contemplate his mercy and goodness; it points out to us *Jesus the author and finisher of our faith*, himself holy, harmless, undefiled, and separate from sinners; it leads us to contemplate him, as at this season, a harmless babe, lying in a manger; and thereby teaching us a lesson of meekness and contentment; it spreads before us a feast containing all that immortal souls can desire to fill them with joy and exultation.

But he goes on; *And he will destroy in this mountain the face of the covering cast over all people; and the veil that is spread over all nations: He will swallow up death in victory, and the Lord God will wipe away tears from off all faces—For the Lord hath spoken it.* He hath indeed destroyed and taken away the veil, which was between all men and future things. We may now look forward into eternity, and behold innumerable glories:—For he hath *brought life and immortality to light in the Gospel.* The clouds and darkness which rested on all things beyond the grave, are driven away, and the light breaks in upon the benighted soul. The son of righteousness arises full in our view, *with healing in his wings.* The malady of sin is cured: Death shall be led captive by our Almighty Conqueror, the king of saints. With a realizing view of the resurrection morning, when he shall *lead captivity captive, and give gifts unto men;* when the graves shall open, and the sea give up its dead; the

Prophet exclaims, *The Lord God shall wipe away tears from off all faces.* The language of the gospel is, weep and mourn no more for the *dead who die in the Lord*, for they shall rise again. Dry your tears ye who mourn, for the hour is coming, in which you may triumph in that bright world beyond the grave. This we know, *for the mouth of the Lord hath spoken it*:—He who *is not a man that he should lie, nor the son of man that he should repent*, hath sworn by his holiness, that he will exalt unto such glory all who fear and serve him. He hath sent his Son into the world to proclaim these glad tidings, and invite us to come unto the feast that he hath spread.—Well then may we say with the Prophet, *Lo this is our God, we have waited for him, and he will save us; this is the Lord, we have waited for him, we will be glad and rejoice in his salvation.*

FROM THE ORTHODOX CHURCHMAN'S MAGAZINE.

THE LIFE OF DR. NICOLAS RIDLEY,

BISHOP OF LONDON.

[Concluded from page 420.]

ON the 28th September, a commission was sent down to Oxford, from Cardinal Poole, the Pope's Legate, to Brooks, Bishop of Gloucester, White, Bishop of Lincoln, and Holliman, Bishop of Bristol, for the trial of Bishop Ridley and Bishop Latimer, for heresy; and on the last of the said month, Bishop Ridley was brought before the commissioners, then sitting in the Divinity School.

The Bishop of Lincoln, in a long oration, exhorted him to recant his errors, and return to the unity of the Church, which was founded on St. Peter, and derived by lineal succession from him in the Bishops of Rome, down to the present; whose supremacy all the holy fathers of the Church acknowledged: he put him also in mind that he had been consecrated Bishop, according to the Roman Ordinal; and that in the reign of King Edward, he had preached up transubstantiation, and exhorted Gardiner to stand up resolutely and boldly in defence of it, against all opposers. Bishop Ridley, in return, told him, "That he knew of no errors he had to recant; the whole of his doctrines and persuasions in religion being grounded on the infallible testimony of the word of God; that the Church was built, not on St. Peter's person, but on his confession; and that, though many honourable titles were in the writings of the fathers, given to the see of Rome, it was not on account of any such primacy as now claimed by the Pope, but because Rome was the imperial city, and its Bishops as remarkable in those early ages, for the purity of their doctrine and sanctity of their lives, as they were now infamous for the contrary." He confessed that he had indeed been once of their persuasion; but "that that was no more a reason why he should always have continued so, than St. Paul's having once persecuted the Christians was, why he should forever have remained a persecutor." He denied the charge of having preached up transubstantiation, or exhorted Gardiner to defend it; and gave them a true

account of the whole affair, which was this: Gardiner and he were in commission to examine some Anabaptists in Kent; who, among other wild and extravagant doctrines, advanced some dangerous and blasphemous positions concerning the Sacrament of the Altar, which they profanely called the Sacrament of the *Halter*, with many other such irreverent and impious speeches. Against these wretches, he had exhorted Gardiner to defend the doctrine of the Eucharist; and in opposition to them, he had strenuously asserted the high dignity of that holy sacrament: and what he had there said concerning the real and spiritual presence of Christ, to all worthy receivers of the sacred symbols, they now perverted, as if he had spoken it of the corporeal presence by transubstantiation.

After this reply of Bishop Ridley, the Bishop of Lincoln returned to his oration; and having harangued on the visibility of the Catholic Church, and endeavoured to shew, that the Pope's supremacy was not at all inconsistent with the just rights of the supreme civil power; he again exhorted him to return to the unity of the Church, and acknowledge the authority of the Pope to be justly restored, as the whole realm had already done. Bishop Ridley answered, "that in the controversies of religion, he had guided himself by the excellent rule of Vicentius Lirinensis; which is "where one part of the Church is infected with heresy, to prefer the whole before that part; and if the greatest part of the Church be corrupt, to prefer the doctrines of the ancient Church to those of the present." That he had impartially examined the Romish doctrines, by the doctrines of the primitive Church; and found they had so far degenerated from the primitive Christianity, that he could not safely continue in the communion; that the Catholic Church was not to be confined to Rome, and those in communion with her; but that wherever the doctrine of Christ was truly preached, and his sacraments duly administered, as they were in the reformed Church of England, there was a sound part of the visible Catholic Church, and that those who obstinately retained their novel corruptions, and rigorously imposed them on others, were the persons who broke the unity of the Church, and who ought to retract their errors, and repent of their schism.

This noble defence so exasperated them, that breaking-off all further conference, they told him, that they came not there to dispute, but to hear what answer he could make to the articles whereof he stood accused. Which were, that he had openly defended and maintained at Oxford, and in many other places, that the natural body of Christ is not really present in the Eucharist after consecration; that the substance of bread and wine still remaineth; and that in the mass is no propitiatory sacrifice for the quick and dead; which assertions were false, heretical, and contrary to the holy Catholic Faith. Bishop Ridley desired that he might be allowed time to consider what answer he should return; which he would do, if they pleased, the next day.

They told him they expected an immediate answer; but that he should, notwithstanding, have liberty to add, diminish, or alter any particulars of it, on the morrow, as he saw expedient. The Bishop replied, that the like promise had been made him at the public

disputations, and yet afterwards violated; for which cause he could not depend upon their being sincere with him now; and that he would desire leave to speak but three or four words. The Bishop of Lincoln still pressed him to give a direct and immediate answer, affirmatively or negatively, to the articles alledged against him; and told him that instead of three or four words, he should the next day be heard forty. Upon which, having first entered his protest against the authority of the Pope, and declared that he did not intend, by answering to the charge, to acknowledge that they had any just power, as legates of the Bishop of Rome, to sit in judgment over him; he replied in the following manner: "that as to the first article, he steadfastly believed the real presence of the body and blood of Christ in the Eucharist, by grace and efficacy, strengthening and refreshing the souls of all worthy communicants, and nourishing them to everlasting life; but that he denied such a gross kind of presence as the patrons of transubstantiation asserted." As to the second, "that after the consecration, the bread and wine cease to be common bread and wine, and become not only commemorative figures of Christ's body and blood, but means of grace, effectually conveying to the souls of the faithful, all the benefits of Christ's body broken, and his blood shed, for us; but that the true and natural substances of bread and wine do still remain." To the third, "that Christ, on the cross, made one perfect oblation for the sins of the world, which cannot be reiterated: and that the communion was an eucharistical, but not a propitiatory, sacrifice."

The next morning, he was again brought before them, and required to give in his answer to the articles alledged against him; upon which he took a sheet of paper out of his bosom, and began to read it; but the Bishop of Lincoln ordered one of the beadles to take it from him. Bishop Ridley complained of this hard usage; but they told him, they would know the contents of the paper before they permitted it to be read. When they had perused it, the Bishop of Lincoln said it was not fit to be read in the audience of the people, it contained so many blasphemies. To which Bishop Ridley replied, that except two or three lines, there was nothing in it but passages collected from the writings of the Fathers, for the confirmation of his doctrines. But all he could plead was in vain, for they would not suffer the paper to be read, yet still required him to answer to the articles. He said he had given them his answer in writing, and had nothing further to urge.

Then the Bishop of Gloucester began to expostulate with him; entreating him not to rely too much on his frail understanding, nor be wise in his own conceit, but submit his private judgment to the authority of the Church.

Bishop Ridley desired that, according to their promise the day before, he might be permitted to give in his reasons why he could not, with a safe conscience, admit of the Pope's authority: to which the Bishop of Lincoln answered, that he had promised him indeed, when he desired to speak three or four words the day before, that he should this day be allowed to speak forty, and that he would be as good as his word; but that he should not be suffered to speak a syllable more than the number prescribed in that promise. Accordingly,

when Bishop Ridley began to speak, before he had finished his first period, they cried out, that the number was expired, that he had been heard forty words according to promise; and compelled him to be silent.

After this, sentence was pronounced against him; the effect of which was, to declare him an obstinate and incorrigible heretic, and to adjudge him to be degraded from his episcopal, and all other ecclesiastical orders, to be excommunicated, *majori excommunicatine*, and to be delivered over to the secular power, to be punished according to law.

On the fifteenth of October, the Bishop of Gloucester, attended by the Vice Chancellor, and other heads of Colleges, came to the Mayor's house, where Bishop Ridley was confined, and offered him the Queen's free pardon, on condition of his recantation: but he told them, that he had declared his mind fully before; that he was not to be moved from the profession of the truth, by any terrors of the world; and that he was ready to seal the doctrines he had preached, with his blood, whenever it should please God to call him to that trial. Upon which the Bishop of Gloucester proceeded to degrade him from the dignity of the priesthood; for he pretended, not to allow him to be Bishop, though he was consecrated by their own ordinal; and having by force, put the popish vestments upon him, (he all the time protesting against their proceedings, and the usurped authority of the Pope, by whose commission they acted,) they performed all the usual solemnities of the degradation of a priest.—Some were for having him gagged, that he might not speak against the Pope; at which he shook his head and sighed. And when they came to that part of the solemnity, where they pretended to deprive him of the office of preaching the Gospel, he meekly lifted up his eyes to Heaven, and said, "O Lord God, forgive them this their wickedness." When they had ended, he desired leave to speak, but the Bishop of Gloucester told him, that he was out of the Church, and it was unlawful to hold any conference with him. "Then," said he, "since you will not vouchsafe to hear me, I refer my cause to my heavenly Father, the just and righteous judge."

Bishop Ridley, though the next morning was appointed for his execution, did not abate any thing of his usual cheerfulness. He washed his beard and feet; and as he sat at supper, told them, that he invited them all to his wedding; and particularly wished his sister would attend him. His discourse was so moving, that Mrs. Irish, who before had always used him roughly, could not refrain from tears. The Bishop bade her not mourn for him; for though his breakfast was sharp and painful, yet he did not doubt but his supper would be sweet and pleasant; and that they who wept for him, did not love him, but envied his felicity. When they arose from table, his brother-in-law offered to watch with him all night, but he refused it, assuring him, that he intended to go to bed, and should sleep as quiet and undisturbed, as ever he had done in his whole life.

The place appointed for this inhuman tragedy, was on the north side of the town, over against Baliol College; whither Bishop Ridley was conducted by the mayor and baliffs. As he passed by Bocardo, he looked up, in hopes of seeing Cranmer at the window,

and taking his leave of him; but the Archbishop being then engaged in a dispute with a Spanish friar, could not attend there. When he came to the stake, he stood with his hands and eyes lifted up towards heaven, and prayed a short space. After which, spying Bishop Latimer, who was to be burnt at the same stake with him, he ran to him, embraced and kissed him, and with a cheerful countenance exhorted him to be of good courage, for God would either assuage the fury of the flame, or give them strength to abide it. Then he went to the stake and kissed it; and kneeling down, prayed earnestly to God, that he would enable him to endure, with Christian fortitude, that fiery trial; and blessed his holy name, that he had been pleased to call him to so great an honour, as to suffer for the truth. This prayer ended, he went aside and talked in private with Bishop Latimer, till the sermon, ordered to be preached at their execution, was to begin. This harangue was very short, not lasting above a quarter of an hour. When the sermon was ended, Bishop Ridley and Bishop Latimer, on their knees, requested leave to speak a few words in answer to it. But this was not allowed them; for Dr. Marshall, the Vice Chancellor, and some of the baliffs, ran hastily to Bishop Ridley, and stopped his mouth with their hands, and told him, if he would revoke his erroneous opinions, he should not only have liberty to speak, but have his life also; but that otherwise they would not hear him. To which he replied, that so long as his breath was in his body, he would never deny the truth of Christ; that he resigned himself to the will of Almighty God, and committed his cause to his just and righteous judgment.

Then they were ordered to undress themselves, and make ready for the fire; which they accordingly did. Bishop Ridley took off his gown and tippet, and gave them to his brother-in-law; who had staid at Oxford all the time of his imprisonment, on purpose to supply his wants, and furnish him with necessaries. He gave away other small presents to the gentlemen there attending, to keep in memory of him; and when he was stripped to his shirt, he lifted up his hands, and said, "O heavenly father, I give thee most hearty thanks, for that thou hast called me to be a professor of thy truth, even unto death; and I beseech thee, O Lord God, to have mercy of this realm, and deliver it from all its enemies." Then he recommended the cause of his sister, and his poor tenants to lord Williams, who promised to serve them to the uttermost of his power. After this he was fastened to the stake, and a bag of gun-powder tied about his neck. By reason of the ill making of the fire, his nether parts were quite consumed before the flame reached his upper; which grievous torture he endured with the constancy and fortitude of a primitive martyr. At last one of the standers-by pulled off, with his bill, some of the uppermost faggots, and gave vent to the flame; Bishop Ridley in the mean time praying to God, to have mercy upon him, and to receive his soul. When the flame reached the gun-powder, he expired and fell down over the chain into the fire. The great station he had formerly been in, the many excellent virtues he was endowed with, and the singular learning for which he was admired, could not but heighten the melancholy of this dismal spectacle; and extorted tears from his bitterest enemies. The lord Dacres, who

was his kinsman, offered the Queen ten thousand pounds, to save him from the stake: but she refused it, and would hear of no intercession for him, Gardiner and Bonner having made her inflexible, and deaf to all petitions for mercy.

Nature had enriched him with the most exquisite abilities and endowments; he had a clear apprehension, a prompt wit, an acute method of reasoning, a pregnant invention, a graceful and ready utterance, and a strong and lively memory. His unwearied application to his studies, while at Cambridge, and his great proficiency in philosophy and divinity, were the subject of universal admiration. He set himself particularly, with all possible seriousness and industry to read and understand the holy scriptures; and above all, peculiarly studied St. Paul's epistles, which he could repeat by heart, in the original Greek. In the pulpit he distinguished himself, by the clearness and perspicuity, the beauty and exactness of his discourses, and by the great insight he gave his audience, into the true sense of the most difficult passages of scripture; in expounding which, there were none who could go before him, and few who came near him. He reproved the vices of those times with the greatest impartiality, and yet with that sweetness and tenderness, that gentle and mild insinuation, that the most obstinate offenders could not but love and thank him, for his charitable corrections and admonitions. His humility was as great as his learning; he was a stranger to all ostentation and vain glory, and abhorred no vice more than pride and self-sufficiency. His letter to Bishop Hooper, is a lasting monument of his wonderful humility, meekness, and modesty, in which he so far extenuates the faulty obstinacy of that mistaken man, as to choose rather to charge himself with folly, than to seem, at that juncture, to lay the least blame on one who was a prisoner for the common faith.

When promoted to the see of Rochester, and afterwards to that of London, though it might seem requisite for him to have entered into a married state, that his domestic concerns and household cares might be the better discharged and looked after; yet he chose rather to confide entirely in the honesty and industry of his servants, than divorce himself so much from his beloved studies, and private exercises of his religion, as he foresaw a conjugal state would require. He is indeed reckoned by Saunders, in his book *de Schismate Anglicano*, among the married clergy: But no regard is to be had to that author, in any thing; his whole book being stuffed with false and idle tales, and the most groundless and absurd calumnies on the reformed Church of England.

I have taken notice of his regular œconomy, his constant devotion, his diligence in preaching, his zeal, not only against Popery, but against all dangerous deviations into contrary extremes, and his brave opposition to the sacrilegious designs of some of the leading men at court; and shall therefore add nothing more on these heads.

The irregularities of his clergy, which were much increased by the connivance, not to say example, of his predecessor Bonner, he corrected sharply; and, though it created him no small envy and opposition, went through it severely and impartially; suspending and discharging those, whom no exhortations and admonitions could re-

claim. He neither feared nor spared the greatest, nor overlooked and despised the meanest. In all the course of his life, he showed himself of too brave a spirit, to be awed from a faithful and conscientious discharge of his duty, by any terrors or threatenings; and of too generous a heart, to be bribed from it by any temporal interest, or the most large and tempting promises.

If in any thing he seems to have fallen short of a fair character, it was in his conduct on the death of King Edward; when he preached so strenuously against the succession of the princess Mary.—And yet, even as to this, much may be said in his vindication. The marriage of that lady's mother with King Henry, was evidently contrary to the law of God, as interpreted by the universal consent of primitive antiquity: and in consequence thereof, her birth was to be looked upon as incestuous, and her pretended hereditary right as absolutely null and void. She could indeed claim by a parliamentary right; but of the validity of that right, and whether it could not be legally set aside by King Edward's will, was the province of the judges and counsellors, not the bishops, to determine. And it is no great wonder that a man of Bishop Ridley's humility, should resign his own private judgment to their authority, in an affair which lay so entirely within their sphere, and was altogether foreign to his own.

His charity kept pace with, if it did not rather exceed, his other virtues: and whatsoever he could spare from charges absolutely necessary, he set apart for pious and charitable uses. He was continually exciting the rich to acts of mercy and liberality; and to lay out the superfluities of their estates, in clothing the naked, feeding the hungry, relieving the sick, and refreshing the bowels of the poor. He would often visit the hospitals, and contribute liberally to the poor miserable objects of charity there under cure; and when he took any person with him, whose circumstances would not allow them to give as generously as he did, he would privately supply them with money, that they might contribute in as ample a manner as himself. He was very kind and liberal to the exiles at Frankfort, and in other foreign parts, in the reign of Queen Mary; and when he could spare any thing from his own necessary expences, being then in prison, he sent it over to them, for the relief and support of the poor destitute sufferers, sojourning there amongst them. And when those unhappy differences broke out, about the use of the Liturgy, he wrote a very moving letter, exhorting them to adhere steadfastly to the form of public worship prescribed in that excellent book; expressing the utmost astonishment at the rashness and presumption of Mr. Knox and his party; and challenging them, to shew any particular contrary to the holy Word of God, in the whole English Liturgy; the purity and perfection of which he every day expected to be called to confirm with the testimony of his blood.

To sum up the whole of his character in a few words: He had the good nature of a gentleman, the eloquence of an orator, the acuteness of a school-man, the profoundness of a philosopher, the wisdom of a counsellor, the fortitude of a primitive martyr, the zeal of an apostle, the mortification of a recluse, and the charity and piety of a saint. He was the delight of the city, court, and country,

and the admiration of his own age; and those noble foundations of Christ's Church, St. Thomas, and St. Bartholomew, will be his lasting monument, and make his memory precious to all succeeding generations.

REMARKABLE ANAGRAM;

AND THE CHRISTIAN'S ANSWER TO THE QUESTION, WHAT IS GOD?

THOUGH anagrams are generally trifling, an exception for the following, we think will be readily granted:—It is certainly confined to the Latin version of John xviii. 5, 38. *Quid est veritas?* these letters being transposed, they make the most accurate and striking answer that can be given, thus, *Est vir qui adest:* i. e. It is the man who is present; and who had, in another place, said expressly, *I am the way and the* TRUTH.

Respecting the question proposed to Simonides, what God is, and for the solution of which the philosopher took more than *three* days; a correspondent observes, an Apostle could, and has answered in *three* words, viz, GOD *is* LOVE. *Orth. Ch. Mrg.*

THE CHRISTIAN'S CONSOLATION

IN THE HOUR OF DISTRESS.

IN such a world as this, where man is continually obnoxious to trouble and calamity, where every thing he enjoys is held by so uncertain a tenure that he knows not what moment he may be deprived of it, and where the object of his warmest wishes and his brightest hopes is frequently snatched from him on a sudden; it is necessary to support his drooping spirits, till he be supplied with some source of solid comfort. *Man is born to trouble as the sparks fly upwards;* it is the law of his nature, it is the fruit of his father's transgression, and each individual has merited it by his own folly and misconduct. The history of ages does but record the varied miseries of man, and daily experience testifies the fidelity of the relation. Nor could it be otherwise. A mixture of nature good and evil, would necessarily arise from the mixture of moral good and evil in the actions of men, even had not God made one the consequence and punishment of the other. But it is not our present purpose to reason on the origin of evil; it is sufficient that we feel our present infirmity, that we cannot but acknowledge our helpless condition. Against the violent incursions of calamity, our prudence and our strength avail us nothing: the hour of suffering is come, and who shall stay the iron hand of affliction? To us it is often given to endure, to lose our most valued possessions, and to lament our irreparable loss; to mourn in sackcloth and ashes, and bewail the day of our birth. But amidst all this inevitable distress, is there not to the sons and daughters of affliction a source of comfort? Is there no consolation to those who have drank deep of the cup of sorrow? Can reason discover nothing to mitigate the violence of grief? And

what does reason say to him who has lost the wife of his bosom; to him, who has followed his children to the grave; to him, who high with expectations of a happiness, limited only by the power of imagination, loses all in the loss of one, on whom these prospects depended?

What can it say more, than that they are irrevocably gone, that it is absurd to lament what cannot be recalled; that we should not neglect the good that remains, because we have lost a part though the most valuable; and that patience makes our burden really lighter. O ye who have felt the heart-rending pangs of separation; ye who have bewailed the loss of one dear to your souls and the delight of your eyes, ye know the futility of such consolation as this. Reason with all its subtlety of argument but convinces man of his misery, and leaves him a prey to wretchedness, with the extent of which it has served to make him more fully acquainted. Is there then no relief, no comfort to the afflicted? Yes, blessed be God! there is one source of solid consolation, and effectual support; it is to be found in religion, in contemplating the government of a wise and beneficent Providence, in carrying our views and expectations beyond this world to the seat of heavenly majesty, beyond this life, to that of honour, glory, and immortality. In this view every thing assumes a new aspect. Instructed by the sacred volume of inspired knowledge, we adore the wisdom, the goodness and justness of God, even while we tremble under the chastisement of his rod.

Possessed of just ideas of the divine attributes, we acknowledge that whatever the unerring wisdom of the Almighty sees fitting must be best, and we presume not to accuse HIS decress of unnecessary severity, whose mercy is as essential as his justice. Viewing ourselves as the creatures of his power, as owing our existence to his goodness, and as being his, by an absolute right of dominion, as being entirely dependent on him and subject to him; we cannot but allow that he has a right to use us as he pleases, for the furtherance of his designs, however incomprehensible to us. But we are not only dependent, but simple creatures; we have made ourselves justly obnoxious to his anger, and have incurred his heavy displeasure. Whatever, therefore, are our sufferings, whatever of evil we endure, it is still in this world, far short of our deserts. To creatures who have merited the extreme of punishment, every thing is mercy that befals them in this transitory state; and they may well give thanks to God under the most afflicting circumstances, while he continues to them the means of grace, and supports them with the hope of everlasting glory. But though all affliction is justly considered as the consequence and punishment of sin, yet to the sufferers it may even here be the best proof of God's favour, and produce the most beneficial effects on their hearts and lives. It will teach them humility, by convincing them of their own weakness, and demonstrate how insufficient man is to make or secure his own happiness. It will prove to them the transitory nature of all things here below, and they will feel of a truth that the fashion of this world passeth away. And while they are thus instructed, how vain are all sublunary enjoyments! their love to them will be diminished, and

their hearts will be better prepared to receive that love and that peace of God, which is the only sure foundation of the happiness of man. Convinced that nothing here deserves their regard, they will set their affections on things in heaven and not on things on the earth; they will seek consolation for the loss of their terrestial good in the fellowship of the blessed Spirit, who alone deserves the name of comforter. But even this is not all. The sufferings of the true Christian in this world have a promise of reward, which will fully compensate their temporary bitterness; it is enough to make him rejoice amidst his severest woes, to think, that his "light afflictions, which are but for a moment, do yet work for him a far more exceeding and abundant weight of glory." Upon this glory let him steadfastly fix his mind, and his heart will sing to the Lord, though his body waste away with disease, and the dearest objects of his affection be taken from him. And for them indeed, when we consider the numerous ills that continually surround us in this our frail condition of mortality, it will appear a proof rather of self-love than of regard to our departed friends, to lament their decease. Penetrating with the eye of faith beyond the narrow confines of this lower world, let us contemplate the happiness of that state, in which they even now enjoy the company of just men made perfect, of souls free from the tyranny of carnal solicitations, at rest from the dangers of that continual temptation to which they are exposed here, and looking with unshaken confidence and inexpressible exultation to that hour when their felicity shall be perfected by the re-union of their bodies: dearly as we loved them, and deeply as we are affected by their loss, we cannot wish that they should relinquish their happiness to partake a second time in those reiterated calamities to which we are continually subject. They are gone "where the wicked cease from troubling and the weary are at rest." Let us prepare to follow them; let us endeavour to secure a part in that glorious immortality, which we trust they already enjoy. This life is too short to waste in useless lamentations; and we have upon our hands a work which demands our undivided attention, "to make our calling and election sure, and to work out our salvation with fear and trembling." Amidst our tears let us not forget the important duties with which we stand charged; let us be steadfast and faithful, and strenuous in our spiritual vocation: then may we hope, at the consummation of all things, to meet our beloved friends in heaven, and to enjoy the uninterrupted happiness of that dear society, which in this world was liable to numberless impediments and obstructions from the most trivial causes. *Orth. Ch. Mag.*

A STRIKING DESCRIPTION OF INFIDELITY.

THE luminous scrutinizing genius of Montesquieu, the splendid levity of Voltaire, the impassioned and fascinating eloquence of Rosseau, the precision and depth of D'Alambert, the bold and acute investigation of Boulanger, the daring paradoxical spirit of Helvitius, the majestic sublimity of Buffon, the profound astro-

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nomical researches of Baillé, the captivating elegance of Marmontel, and the impressive condensed thoughts of Diderot, *have not* "*unsettled the consecrated opinions of ages*, nor shaken the venerable Gothic structure from its *very foundation.*" For on the contrary, this many-twinkling meteor of Infidelity, after blazing its hour, has paled before the milder radiance and commanding lusture of the gospel luminary, the doctrines of which are not extraneous but congenial to human nature.

The new philosophy, it is granted, may adorn the head, but these ennoble the heart. This wisdom may be allowed to bear the impression of human reason, but it will never pass current with weak and wounded humanity. It is formidable in books, but contemptible in life; in argument strong; in practice weak; a coin which may be kept for show, but not for use: it is a counterfeit, and its detection, by the standard of experience, now enables us to say, with a confidence approaching to mathematical demonstration, and oracular authenticity,

"Thou art weighed in the balance and found wanting."

Yes, ye atheists, it is true that our minds were confined in a narrow region, while our imaginations were delighted with the smiling heavens above, and the rich diversity beneath. But what have we obtained of *you* in exchange? To the fruitful, though bounded view of hill and dale, has succeeded the immeasurable desart! Amazement was our first sensation at the magnitude of the prospect; but now our eyes are appalled, and our hearts sicken at the sameness of the scene. Here the heavens above are as brass, and the earth as iron beneath our feet. Our ears are torn by the screaming of the bittern, or alarmed by the howling of the beasts of prey. *The voice of the turtle is not heard in this land, and the time for singing birds never comes.* *Orth. Ch. Mag.*

FOR THE CHURCHMAN'S MAGAZINE.

A SKETCH OF THE HISTORY

OF THE PROTESTANT EPISCOPAL CHURCH IN NORWALK, CONNECTICUT.

THE Episcopal Church in Norwalk was incorporated A. D. 1737, by the assistance of the Rev. Henry Canner, missionary at Fairfield; and a small building erected about the same time. By his occasional ministrations, several respectable families were added to the Church. His care of the parish continued, till his brother the Rev. Richard Canner, returned from England in orders, and was settled at Norwalk, as a missionary of The Society for the Propagation of the Gospel in foreign parts. During his ministry the number of Episcopal families increased to one hundred; and it became necessary, in 1743, to build a church of greater dimensions, viz. 55 feet by 42. The old church was removed a few rods, and converted into a parsonage-house. This rapid increase was favoured by the confusion at that time prevalent among the sectaries; a confusion

which arose from the clamorous preaching of the famous Mr. Whitfield, and others who attempted his extraordinary manner. To enquiring minds, there appeared a striking contrast between the rigid tenets, wild enthusiasm, and disorderly exercises of the New-Lights on the one hand, and the scriptural doctrines, the edifying, beautiful, solemn and affecting liturgy of the church on the other: and the indisputed validity of her ministerial authority was made a further consideration of great moment. Of course numbers, finding no stability among the dissenters, betook themselves to the Church, as *the pillar and ground of the truth.*

Among the names of those who at this time belonged to the Church in Norwalk, we find the following:—John and Samuel Belden, James Brown, Esq. Nathan Burwell, Jonathan Camp, John Cannon, Ebenezer Church, Samuel Cluckston, Samuel Fitch, Thomas Hanford, Joseph Hitchcock, Ralph Isaacs, William and Samuel Jarvis, William Johnson, Joseph Ketchum, Josiah Marvin, Nathan, Edward, and Micajah Nash, Nehemiah Rogers, John Sanders, Peter White, &c. Mr. Canner continued here in the ministry about five years, and was then removed by the Society to Staten Island; but he soon died of the small pox at New-York.

A vacancy of several years ensued; in which in 1749, the Rev. John Ogilvie officiated a few Sundays; but though greatly admired and applauded by the people as a preacher, he was not stationed here as a missionary.

In 1751, Mr. John Fowle, of Boston, was recommended by the parish to the Society for Orders. After about five years he was for misconduct dismissed from the service of the Society, and went to Boston, where he died.

After a vacancy of two or three years, in which Dr. Dibble of Stamford officiated frequently, and others of the neighbouring clergy occasionally, Doct. Jeremiah Leaming took the charge of the parish. This laborious and able servant of the Church, was born at Middletown, A. D. 1717, and took his first degree at Yale College, in 1745. He conformed to the Church, and read prayers for some time at Norwalk, in the vacancy between Mr. Canner and Mr. Fowle. After this, he went to Newport, Rhode-Island, and engaged to keep the free school in that town, founded by Mr. Keyes. To qualify himself to become the superintendant, according to the conditions of the founder, he went to England for Orders; where he was ordained priest by Bishop Hoadly, June 29th, 1748. In the autumn of 1758, he removed from Newport to this parish, having been appointed by the Society their missionary at Norwalk and Ridgefield; at the latter of which places, however, he did not officiate steadily. Under his ministration, the congregation greatly increased both in numbers and edification. He was regular in the performance of ministerial duties; always set forth the *Christian religion* in its *connection* with the *Christian Church;* and well understood the defence of her authority, doctrines and worship, against the attacks of dissenters. Among other publications of merit, his Dissertations on various subjects, and his Defence of the Episcopal Government, deserve to be mentioned as particularly serviceable to the Church,

and honourable to his memory. By means of his sermons and conversation, his parishioners were so well instructed in the nature, constitution and doctrines of the Church, that most of them were masters of the arguments in her defence. His pecuniary circumstances enabled him to gratify his liberality of soul, towards the poor of his flock: and it is even thought by some, that he carried his remission of ministerial taxes to a degree of lenity which was prejudicial to the parish after his departure. He considerably enlarged and ameliorated the parsonage house at his own expence. He was greatly loved and esteemed by his people, and universally respected as a man of amiable and polite manners, and thorough knowlege of mankind. Among the names which in the time of his ministry became Episcopal, are these:—Boult, Bouton, Hoyt, Jennings, Keeler, Lambert and Wright.

At the commencement of the war between England and America, he had about 170 communicants; many of whom were afterwards scattered. It is said that in the course of the war, about 30 families of his flock that were loyalists, moved to Nova Scotia and other places. He was himself severely treated for his political principles and attachments; and contracted, during an imprisonment in an inclement season, a rheumatic lameness from which he never recovered. Through fear, he for some time desisted from the public performance of the Common Prayer; but continued in the parish doing other parochial duties, till his church, with the whole town was burnt by Gen. Tyron, July 11th, 1779. On that disastrous day, he was taken from his house by a party of Hessian soldiers, rifled of hat, coat, buckles, &c. and carried, greatly against his inclination, to the British army, from which, for fear of the inference that might be drawn by the evil-minded from the circumstance, he dared not to return; but prevailed on the general to move his family on board, and then accompanied the British to New-York, leaving his furniture, library, farm, &c. to confiscation.

Thus was he severed from a people whom he tenderly loved, and had served about 20 years, during which time he had presided as Rector in all their parish meetings, kept the church records, and taken charge of the monies collected at the communion, of which he rendered an exact account annually, on Easter Monday. In him the people placed a confidence which he never deceived.

By the burning of the church at Norwalk, the removal of so many families, the much lamented loss of their Rector, and the troubles and distresses of those times, the Church had been destroyed but for the aid of Him who hath promised to be with his Church *always, even to the end of the world.* Soon after the conflagration, the Church people, animated with an inextinguishable zeal, erected a temporary building, in which they assembled for a considerable time, Doct. Dibble officiating frequently. After some time the Presbyterians petitioned the Legislature for assistance to rebuild the meeting-house, and received 500*l.* which was chiefly if not wholly paid out of the confiscated property of the Episcopalians that had left the town. It is not here my object to censure or approve these measures, but to mention a *fact* in which the *pecuniary* strength of

the Church was interested. The members of the Church also preferred a petition for assistance, which was denied. Labouring under these disadvantages, and at a time when the country was exhausted by war, the people in 1785 rebuilt the church in an elegant manner, the foundation and dimensions continuing the same as before the fire. In this laudable exertion, they were assisted by a generous donation of the glass, from Messrs. Moses, Nehemiah, and Henry Rogers, of New-York, in testimony of their affection to the parish in which they were educated. So great was their unanimity and zeal, that the work was accomplished without recourse to taxation. John Bowden, D. D. the present Professor of Moral Philosophy and Belles Lettres in Columbia College, New-York, took charge of the parish in Dec. 1784. He continued here in the ministry till the fall of 1789, when he removed to the charge of the Church at St. Croix, West-Indies. He was highly esteemed and beloved by the people, who still mention his farewell sermon with affectionate admiration and regret. It appears on the parish record that he gave ten pounds towards building the steeple, and ten pounds towards a lot bought for the benefit of the Church, by John Cannon, Ebenezer Church, and the wardens Thomas Belden and Gould Hoyt. This lot contains about four acres, and the whole glebe about thirteen.

The Church, by name St. Paul's, was consecrated by the Right Rev. Bishop Seabury, (according to the best information at hand) in June 1787, when several hundred persons were confirmed, it being the first time that any Bishop officiated in the parish.

After the departure of Doct. Bowden, the desk was supplied six months by the Rev. Mr. Foote, who was soon after settled at Rye.

In 1790, the Rev. George Ogilvie, son of the aforementioned John Ogilvie, was settled. He was much admired as a reader and preacher. After continuing here in the ministry about six years, he resigned his charge of the parish, and removed to Rye.

In the spring of 1797 the Rev. William Smith, D. D. removed from Newport, Rhode-Island, to Norwalk, where he continued till the fall of 1800. An unhappy disagreement arose betwixt him and the people with regard to the permanency of settlement; a difficulty forever obviated, as we trust, by the method of Induction since prescribed by the General Convention.

The present minister, the Rev. Henry Whitlock, was ordained Deacon in Trinity Church, New-York, by Bp. Provost, Oct. 12th 1800; and began to officiate in Norwalk the November following. In May 1801, a vote passed that he should be inducted on his reception of Priest's orders; which were conferred on him by Bp. Jarvis, June 2d, 1802. In 1804, the church was handsomely repainted by an ample subcription of about 500 dollars. In the present year, 1806, the old parsonage house has been taken down, and a new one finished to the second story. In both these undertakings, the people in general have exerted themselves laudably, and in a manner becoming the children of Him *who giveth us richly all things to enjoy*. They were much encouraged and assisted by Mr. Gould Hoyt of New-York, son of the late Mr. Gould Hoyt of this place.

From a liberality which will not soon be forgotten, he gave 20 dollars towards painting the church, and the glass and paint for the parsonage house. The paint has not yet been called for, as it is thought expedient, on account of the lateness of the season, to defer the painting till spring.

The parish at present contains but about 120 families, having been much diminished by the incorporation of Episcopal parishes in New-Canaan and Wilton. The parish of New-Canaan was incorporated in 1790; has a decent church, and a considerable congregation; but is at present destitute of a minister.

The parish of Wilton was incorporated July 1st, 1802, and contains about 40 families; among which are the names, Belden, Betts, Church, Fitch, James, Keeler, Lambert, Marvin, &c. A church, 40 feet by 30, was raised June 15th, 1803. The glass was a donation from Mr. David R. Lambert of New-York, son of Mr. David Lambert of Wilton. Mr. Lambert has further expressed his concern for the prosperity of the Church by engaging to give one quarter of the salary for two years, on condition the parish would procure the service of a clergyman every third Sunday, they having heretofore enjoyed it but every sixth. The offer has been accepted. Such encouragement of religion needs no encomium; it speaks its own praise.

Notwithstanding the incorporation of these two parishes, the Church at Norwalk appears to be flourishing, and will continue so, unless by a departure from those genuine principles on which it first arose, the true light shall cease to shine, and *the candlestick be removed out of its place. O Lord, save thy people, and bless thine heritage. Govern them, and lift them up forever.*

ON THE OBSERVATION OF CHRISTMAS.

TO THE EDITOR OF THE CHURCHMAN'S MAGAZINE.

The following is taken from a volume of Sermons, the author of which is at present unknown. They were published at Bath, (England) and dedicated to the Bishop of Lincoln. From the manner in which this volume fell into my hands, and from having made many enquiries after it, I am led to conclude that there is no other copy in this part of our country. I have thonght this Sermon might be found useful and iustructive, and that its usefulness could in no way be more effectually extended, than through the Churchman's Magazine. D——s.

ON THE FESTIVALS AND FASTS OF THE CHURCH.

St. LUKE 22d Chap. 15th Verse.

And he said unto them, with desire I have desired to eat this passover with you before I suffer.

I PROCEED to consider the principal Festivals and Fasts which our church has appointed to be kept holy, and to point out the duties required of us on those sacred days. The example of our Lord, as well as the command of his Apostles, and of their pre-

cursors in the government of his Church, binds us to perform these duties. We are told several times in the Gospels that our blessed Saviour kept the solemn feasts of the Jewish Church; and it appears from the chapter, of which my text is a part, that on the same night in which he was betrayed, he celebrated the great feast of the passover with his disciples. The necessity of these duties is so generally allowed by all christians, that I will not detain you longer on that subject, but proceed to explain the meaning of the chief festivals of our Church, and the manner in which they ought to be observed.

The birth-day of Christ, commonly called Christmass-day, has always been observed by his disciples with gratitude and joy. His birth was the greatest blessing ever bestowed on mankind. The angels from heaven celebrated it with a joyful hymn; and every man who has any feeling of his own lost estate without a Redeemer, must rejoice and be glad in it. On this great day he will lay aside all worldly business, he will appear in the presence of God, and prepare himself for that holy sacrament, by which we partake of the benefits of our Redeemer's birth and death. He will rejoice from his heart, and call his neighbours and friends to rejoice with him. Christmas has always been considered as a season of joy, of friendship, of hospitality, of charity; as such it always ought to be regarded. We should express our love and good will to each other; we should shew kindness to all who belong to Christ for his sake. We should give our bread to the hungry, and do every thing in our power to make our fellow creatures happy. A few holidays are generally allowed to all men in honour of this blessed season; they may be spent in harmless pleasure, in innocent mirth and joy. A good man has the best right to be cheerful, for he only is at peace with God. Let him also be at peace with all mankind. At this holy season especially we should banish all strife and contention. If any man has been injured, now is the time to forgive. If any man has done wrong, now is the time to own it and to ask pardon. Our Saviour came to us in great humility; and no degree of pride must accompany the devotion of a Christian. If we have done wrong, let us never be ashamed to own it. If we have been unkind to a friend, or even to an enemy, let us not hope to feel christian joy till we acknowledge our error. Then, at peace with all men, and with our own conscience, let us be merry and joyful. *This is the day the Lord hath made, let us rejoice and be glad in it; for unto us a child is born, unto us a Son is given, and his name shall be called wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace.*

But while we point out this blessed season as a time of joy to every servant of Christ, I grieve that, in any Christian congregation, it should be necessary to say, that it is not a time of intemp rance. No time indeed ought to be such; but surely it is stra and shocking that this most holy season is sometimes disgrac gaming, drunkenness, and every kind of vice. Is this a Chr joy? Is this the return which our God expects, when he to rest from our labours and be happy? O my friends!

the ingratitude, the dreadful wickedness of those, who spend such a season as this in vice. Gaming is always madness and folly—it is trusting the comfort and happiness of our future lives to chance—it is perhaps ruining our families, losing all the fruit of years of honest industry, and reducing ourselves to beggary: or, if it be successful, it inflicts the same misery on another. Who can enjoy money so gained? But these gains generally go to cheats and sharpers, who will render a dreadful account of them at the day of judgment. Those whom they have cheated, are left to lament their folly and wickedness, perhaps to blaspheme their gracious God, and shock every pious ear by oaths and execrations. This vice I hope is not common, but there is another which is so to a dreadful degree: I speak of the odious crime of drunkenness. God made man in his own image: he gave him a body fearfully and wonderfully made, and a soul capable of reason and reflection. Unlike all other animals, man can think and reason; he can remember what is past, and look forward to what is to come. He knows and feels the dignity of his nature, and pays to his Creator free and reasonable service. Superior to all other creatures, formed to be the lord of the world, he is greater still as he is the heir of Heaven, destined to live forever, to be forever happy. Such is man as his Creator formed him: and now consider for a moment what he makes himself by intemperance:—Groveling on the ground, an object of disgust and detestation, his boasted reason gone, sunk far beneath the brutes that perish; he can no longer direct his own actions. He may quarrel with his best friend; he may murder the wife of his bosom, and not know what he is doing. Does the world present a sight more melancholy or more degrading? And when that man is called to answer for his crimes, will it be admitted as an excuse, that he has robbed himself of the reason which God had given him to direct his actions? Surely not. Though he has made himself a beast, he will be judged, he will be punished as a man. Let me entreat all who hear me, and especially those who are entering into life, to consider this odious vice in its true light, and never to be guilty of it. When once it becomes a habit, repentance is difficult, yet the hour of repentance and amendment must come, or dreadful will be the consequence, for we know that a drunkard cannot inherit eternal life; but if those who are as yet innocent in this respect, will seriously consider this odious vice, surely they will fly from it as from the face of a serpent. If they have a proper sense of religion, they will avoid any meetings which may lead them into temptation; and particularly at those holy seasons which are set apart for the service of God.

AN ESSAY ON THE NATURE OF THE HUMAN BODY.

[Concluded from page 432.]

LET us now consider the sentiments of Christians upon the subject in hand. They not only had the example of the patriarchs and of the whole Jewish nation, to imitate in a singular respect and veneration for the body after death; but likewise, the description of

the persons, who interred our Saviour, the enumeration of their virtues, and the everlasting commendation of her, who spent three hundred pennyworth of spikenard to anoint his body to the burial, have always been thought sufficient grounds and encouragement for the careful and decent sepulture of the dead, especially of Christians. And indeed, if the regard due to a human soul, rendered respect to the dead a principle, that manifested itself to the common sense of the very Heathens; shall we think, that less care is due to the bodies of christians, who once entertained a more glorious inhabitant, and were *living temples of the Holy Ghost?*—1 Cor. vi. 19. To bodies, which were consecrated to the service of God; which bore their part in the duties of religion; fought the good fight of faith and patience, self-denial and mortification; and underwent the fatigue of many hardships and afflictions for the sake of piety and virtue? To bodies, which, we believe, shall one day be awakened again from their sleep of death; have all their scattered particles and atoms of dust summoned in their due order; and be *fashioned like to to the glorious body of Christ*, to render their souls completely happy, and to be made partakers of the same glory with them, as once they were of the same sufferings and good works? Surely, bodies so honoured here, and to be so glorified hereafter, and which too we own, even in the state of death, to be under a divine providence and protection, are not to be despised by us, far less exposed to abuse and pollution, as unworthy of our regard: for, at the great day of account, they are to be raised glorified and spiritualized bodies. The latter of these epithets is so very unfashionable in this over-refining and philosophizing age, that I would have, perhaps, not allowed it to drop from my pen, if not supported by the suffrage of an Apostle, who says—*It is sown a natural body, it is raised a* SPIRITUAL *body. There is a natural body, and there is a* SPIRITUAL *body*—1 Cor. xv. 44.

To determine our judgment and to influence our practice, let us here consider the pious care and tender concern, with which the body of the first martyr for the Christian faith was treated, as we find it recorded, for our instruction and imitation, Acts viii. 2.—*And devout men carried Stephen to his burial, and made great lamentation over him:* That is, they prepared Stephen for his burial, as the Greek word properly imports: they did all things in order to it, washing his body, chap. ix. 37. anointing it, and winding it up in linen, putting it in the coffin, carrying it forth to the burial-place, and weeping there over it after the manner of the Jews. A moderate, and pious mourning for the dead, is justifiable, not only from the instance of the saints here before us, but likewise by the example of Christ himself, John xi. 35. and of the patriarchs, Genesis i. 1. &c.

What a solemn concern, what a tenderness of devotion, posseses every christian heart, when he attends the ever-adorable friend of mankind to the place where Lazarus lay, among the mourning Jews, and his disconsolate friends, the hospitable Martha, and the devout Mary! He, who had all the tenderness and goodness, without the

faults of human nature, condoles and sympathises with the distressed mourners, with all the inward concern, and outward expression, of undissembled grief. *He was troubled, he groaned in spirit, and he wept.* How meanly do we think of the affected formality, and unnatural concern of the Stoics, when we read of the wisest and divinest person that ever appeared in the world, *Jesus wept?*

Moved by these considerations, the primitive Christians, though they made no use of ointments whilst they lived, yet they did not think the most precious too costly to be used about the dead. "Let "the Sabæan merchants know, that we take off greater quantities of "more costly spices for the embalming our dead, than others do for "incensing their gods"—Tertul. Apol. cap. 42. And they reserved all their ointments for funerals. And yet, this was so far from being reproached with superstition, that it is ever reported as a laudable custom; and such as had in it something so engaging, so agreeable to the notions of civilized nature, as to have a very considerable influence upon the heathens, who observed and admired it: it becoming instrumental in the disposing of them to a favourable opinion at first, and then to the embracing of the Christian Religion, where these decencies and tender regards to deceased friends and good people, were so constantly, so carefully, and so religiously practised.—This was observed by Julian the Apostate, who, writing to an idolatrous high-priest, put him in mind of these things, by which he thought the Christians gained upon the world, and recommends them to the practice of the heathen priests, viz. *The gravity of their carriage*, their *kindness to strangers*, and their CARE FOR THE BURIAL OF THE DEAD. *Epist.* 49. *ad Arsacium.* But,

To represent this still in a stronger light, remarkable it is, that our Christian revelations plainly suppose, the soul cannot be either completely happy or miserable, without the body; why else do they lay so great a stress on the doctrine of the resurrection? Nay, the great Apostle of the Gentiles farther supposes, that even the *survival* of the soul is only in order to this *resurrection*, and would not otherwise be; for what he infers from the denial of the resurrection (1.Cor. xv. 18. 19. 30. 31. 32.) will not hold, but on this supposition. Let people read these few verses now referred to, with any degree of attention, and they cannot fail to see, that the Apostle's reasoning ends evidently in this conclusion—That, if there be no resurrection of the body, *then they who are fallen asleep in Christ, are perished*, lost and annihilated for ever: That, if the dead rise not, all his sufferings would have advantaged him nothing; that the Epicurean maxim might take place, *Let us eat and drink, for to-morrow we die;* and that Christians, on account of their parting with worldly enjoyments, and the many sufferings they are exposed to for their religion, would of all men be most miserable. And even, in order to this survival, a material vehicle, going along with the soul from the body, seems to be necessary, not only to its being in a determinate place, and to make it capable of sensation and the perception of things, and likewise for continuing with it the memory of actions done in this life; but also for retaining the habits contracted in the body, which, if they were extinguished by death,

neither would our good works qualify us for future happiness, nor our evil deeds unqualify us for the same, and dispose us for misery.

Were I to dip into the labours of the earliest writers, next to the Apostles, of the Christian Church, who cheerfully shed their blood, and laid down their lives, for the testimony of Jesus and the *resurrection*, I might produce a cloud of witnesses, all tending to prove—That the resurrection of the body is a fundamental article of the Christian Religion, and of such vast importance, that there could be no use for it at all, if the soul alone could be a complete man, and as such be perfectly happy without the body; that, if God has called man to life, and a resurrection, he hath not called a part of him only, but the whole, which is both soul and body, as both these parts co-exist, and make up the same COMPOSITUM, and it would be absurd to save any one of them, and not the other also; that man is flesh, the soul is the band of the flesh, and the flesh the receptacle of the soul; that it is man, as consisting of both soul and body, that must remain for ever, but it is impossible for *this man* to remain for ever, unless he rise again, as without a resurrection the nature of man as man cannot remain: and, that the soul by itself cannot be *the man*, which was only inserted into the body, after it had been formed by God, and had even already received the appellation of *Man*; and as little is the flesh without the soul *Man*, which, after the soul is departed from it, has the name of *carcase* only. "This "word MAN, therefore, (say they) is, as it were, the band of two "substances intimately conjoined, under which designation they "cannot come, but when thus united together."

Having thus gone through the Patriarchal, the Judaical, the Heathen, and the Christian states, to make good my point; let us now see, if the laws of our own country, and those of our sister nation, have ever taken this article under their consideration.

That acute lawyer and able judge, Lord Kaimes, in his excellent treatise, intitled, *Statutes of Scots Law abridged*, and printed at Edinburgh, 1757, has the following words, page 328. "That no markets "or fairs be held on holidays, nor within KIRKS or KIRKYARDS, un-"der the pain of escheat of the goods." And be it remarked here, that his Lordship is pleased to class this under the article of RELIGION, and refers to the particular laws or statutes enjoining the above, in the reigns of our James IV. and James VI.

We have the same law in England in very express and pointed terms, in the reign of Edward I. See *Burn's Justice of the Peace, and Parish-officer*, printed in the Savoy, 1758, pages 239, 240. And, I am persuaded, the learned in the law can easily produce statutes in other countries to the very same purpose. Such is the *singular respect and veneration, shewn to the bodies of human creatures after death, among all people and nations whatsoever*; the position I have attempted to prove.

Seeing these things are so, it is truly disgusting to every serious person, who has any tolerable notions of decency, to see how nastily the *kirks** are kept, and what profusion of contempt and profanation

* Churches.

is constantly poured forth upon them, and upon the *kirk-yards* and *burying-grounds* throughout Scotland. In the *kirks* one may gather dust and dirt in heaps, and the cobwebs are hanging about the people's ears like ragged curtains, as if they were to worship the Lord in the dirt and deformity of holiness. Some of them are so ruinous in the roofs, that the rain and snow have free access into them, and so open are they kept, that four-footed beasts take shelter in them. I have seen a minister's house nearly finished and *well slated*, while the *house of God* hard by was *meanly thatched with heath.* A strange and preposterous contrast truly! This partial and scandalous preference called to my mind two texts of scripture, which might have rebuked the *folly of the incumbent*, if not *the madness of the prophet;* but I am afraid, he was either not acquainted with these affecting passages of his Bible, or, if he ever read them, he has done it with a childish inattention. How mournfully does the royal David express himself on a like subject, in the following words? *The King said unto Nathan the Prophet, see now, I dwell in an house of cedar, but the ark of God dwelleth within curtains*....2 Sam. vii. 2. Another prophet of God keeps pace with the sweet singer of Isreal in these moving terms—*Is it time for you, O ye! to dwell in your ceiled houses, and this house lie waste?*....Hag. i. 4. But, to go on,

In very many parts of the country, kirk-yards and other burying-grounds are not inclosed with any fence or wall; a want that ought by all means to be supplied, as they are openly exposed to every kind of defilement, by all kinds of cattle roaming and browsing upon them at pleasure: But, to see people driving their four-footed beasts, swine not excepted, into kirk-yards well walled in, to feed, and do every unseemly thing, on the graves of the dead, is an abuse, not more intolerable than common. I could name a kirk-yard, with high walls and strong gates, where the incumbent's horse, after a heavy rain, slumped into a green grave, as into a bog, till his feet touched the coffin! What punishment should have been adjudged in this case, I will not take upon me to determine; but I may venture to affirm with truth, that the Heathens would have inflicted a suitable chastisement upon the proprietor and his horse.

This torrent of abuse and profanation is a growing evil amongst us, unnoticed by most, if not all, and opposed by none, and proceeds from a false conceit and groundless opinion, that *no part or portion of ground can be more sacred or holier than another.* Let others think as they please; but, for my own part, I must beg leave to think, that God always had, and will have, his *holy grounds* and *holy places* upon earth. Against this, I have heard some gravely, and others sneeringly argue: "what holiness," say they, "can there be in the lifeless stones of a kirk-wall, or in the dust of a kirk-yard?" And this way of arguing receives no small countenance from the spreading infidelity that is so prevalent in Christendom, threatening to portend a *general falling off*, which God avert. As for those that call themselves Christians, and yet will argue thus, their Bible is open, all glory be to God, out of which they may be convinced of their error, if they please, in the plainest terms. But as to the fashionable infidels and free-thinkers, I refer them to the common

sense of mankind for their correction. There is a very great number of passages in the sacred oracles, clearly proving God to have his *holy grounds* and *holy places* upon earth; out of which I shall select only a few: *The place whereon thou standest is* HOLY GROUND, says God Almighty himself....Exod. iii. 5. Josh. v. 15. Acts vii. 33. *The high-priest entered into the* HOLY PLACE *every year*....Heb. ix. 25. *For the* PLACE *is* HOLY....Ezek. xlii. 13. in which verse we have HOLY CHAMBERS mentioned. And that such *holy places* could be defiled or polluted is plain from the two following quotations. *And their* HOLY PLACES *shall be defiled*....Ezk. vii. 24. *And hath polluted this* HOLY PLACE....Acts xxi. 28. To all this our ever-blessed *Lord and Saviour*, God and Man, gave his sanction by cleansing the *temple* of the profanation of buying and selling practised in it....Matth. xxi. 13. Mark. xi. 17. Luke xix. 46. and using these remarkable words; *My house shall be called of* ALL NATIONS *the house of prayer; but ye have made it a den of thieves.* This expiating deed of our *Saviour* is reckoned by some pious writers as the most wonderful and surprizing of all his miracles; that one man, single and alone, though hated and despised at that very instant, should perform an action, which a numerous army could scarce have done.

In a word, none who have been at all conversant in the writings of the Old Testament, can be ignorant, what reverence was constantly paid, to the *tabernacle* first, and the *temple* afterwards; which last was set apart, and *dedicated* by Solomon, to the service of Almighty God, with the most awful and striking solemnity....1 Kings viii. 2 Chron. vi. Nor were these extraordinary regards any part of the vain superstition, to which the people of the Jews were so exceedingly prone; but abundantly warranted, and even required, by the honours and titles given it by God himself. Accordingly we find it stiled * *The tent which God had pitched among men*, his *sanctuary*, his *dwelling*, his *courts* and *palace*, his *holy mountain*, *the high and holy place inhabited by the High and Holy One*, *his presence*, *the place which he had chosen out of all the earth to set his name there.* Add to this, that the Apostle under the New Testament declares it to have been the † *figure of the heavens*, and of that glorious seat *not made with hands*, where the glorious majesty of God more peculiarly resides. All which was shadowed by the *ark of the covenant*, by the *mercy seat*, by the *Cherubim* and *glory*. Nay, and (which is the last and highest pre-eminence due to it) this was also the type of God united to man, in the person of our Blessed Saviour; and so dwelling *within the veil*, that is, (as the inspired author to the Hebrews, interprets it,) *the flesh* of Christ's human body....Heb. x. 20. Many more arguments might be brought to prove how justly the Jewish *temple* was named *God's house* and the *house of prayer;* but these I hope may suffice.

Now, whether the same appellations do not properly belong to those *places* also, which are set apart and now used by Christians, for their public worship of Almighty God, is, I humbly think, a point that admits of no doubt, but with those that are smitten with the fash-

* Psal. lxxviii. 60.—69. Psal. lxxxiv. 1—10. Isa. lvi. 7. lvii. 15. 2 Chron. xx. 9. Deut. xvi. 16. † Heb. ix.

ionable scepticism. For, that these also are *houses of prayer*, is evident from the original design and constant use of them. Besides, shall it be said, that the patriarchal dispensation and the Jewish Church, both which represented only a *Saviour for to come*, had their *holy grounds* and *holy places*, and that the Christian Church, which represents that inconceivable blessing of a *Saviour already come*, a dispensation as far preferable to the former ones as the substance is to the shadow, should not likewise, or the rather, have her *holy grounds* and *holy places?* The reasoning here is plain and obvious, and needs no illustration. Mean time, I desire not to be mistaken. I attribute to these places no *holiness* inherent and essential, but such as is *relative* only; and due for the sake of their Owner and Inhabitant; and which was the *holiness* always meant in this respect.—And therefore, allow me to say it, all aspersions and revilings, that charge such regard with idolatry or superstition, proceed either from great ignorance, or great perverseness.

Enslaved to the opinions of no man, of no party, I have delivered my mind freely, without reserve, though with pain and uneasiness; for I have remarked several things, with a most unwilling eye and a trembling hand, resolved to pursue candour, even with an aching heart, when the pursuit of it may tend to the information and good of my countrymen; for whose sake it is that I have put pen to paper, desiring no thanks, expecting no reward, but hoping for their hearty concurring endeavours in a *common cause;* and, for this end, addressing myself not to this or the other corner of my country, but to all Scotland in general. Awed not by the great, nor dazzled by the rich, I desire to live unnoticed, to enjoy my beloved retirement, and lie snug in obscurity. If I can be so happy as to awaken my *countrymen* out of their present lethargy, and to rouse them to a due attention to guard the *dust* of their *ancestors* with vigilance and care, I have my aim. Shall Scotsmen tamely look on, and be cool spectators in seeing any one wantonly to disturb the ashes, and to lay open the graves, of their forefathers to every kind of abuse and pollution? No; let it never be said; *Tell it not in Gath, publish it not in the streets of Ashkelon: lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph*....2 Sam. i. 20. For we have our Philistines among us, men of widening and dissolute principles, libertinies and infidels, who give in to the old heresy of Sadduceism, which emboldens them to *say, that there is no resurrection, neither angel nor spirit*.... Acts xxiii. 8. There are some who pamper the body with such a studied care and anxiety, that one is almost tempted to think, that they look upon their dear body as immortal; and yet from their conduct to the dead bodies of others, it is plain, they value their own body, when dead, just as a man of arms values the old sheath of a bayonet, or the old scabbard of a sword. For ought I know, at present, I walk single and alone in this untrodden path; but I hope upon this representation to the public, to have numbers to join issue with me in so laudable an opposition to this growing evil. We are commanded, by one of the oldest and most sacred laws in the world, to *honour our father and our mother*, with a promise annexed. Let us not vainly imagine, that

this strictly enjoined *honour* ceases with the lives of our *parents*. No; far from it. Where is the man who inures himself to any degree of wise thinking, that needs to be told, that a share of that *honour*, and a very large one too, must follow, and descend with, our *parents* into the grave? the voice of nature, properly instructed, will tell us, that we ought to *honour* their *memories*, and *revere* their *dust*, as it is to be raised at last *incorruptible*, *immortal*, *glorious*: For,

Inspir'd men say, the memory of the just
Shall live and blossom in the mould'ring dust.

POETRY.

AN ODE FOR CHRISTMAS-DAY.

[*By Mrs. S. of New-Jersey.*]

AURORA ushers in the glorious day,
That shot through realms of death the vivid ray,
And shed the balm of peace.
Celestial harbingers proclaim our hope
The SAVIOUR'S BORN, and nature's mighty prop
Bids every sorrow cease!
SPIRIT of *grace*, before whose awful sight,
The groves retire on Pindus' lofty height,
Breathe on my trembling lyre!
Smile on the humble offering of the poor,
Brought not from pride's self-righteous store,
But waits thy kindling fire!
If ever rapture on a theme divine,
With hallow'd incense rose from human shrine,
To mix with seraph's lays;
If bands of Angels, and Arch-Angels, bring
Their golden harps to hail the infant King,
Receive my mite of praise!
Ages before this azure arch was rear'd,
When on the gloomy void no form appear'd,
Of mountain's towering peak;
Of grove, or plain, or river's winding stream,
Or sun, or star had cast a lucid beam,
To cheer the dread opaque.
Th' Almighty Sire revolv'd the plan,
And caus'd the shadows of the state of man
To pass before his throne.
He saw them tempted—lose their blissful state,
Deeply involved in woe; but ah! too late,
They mourn'd the unhappy deed.
Divine compassion fill'd the eternal mind,
And to the errors of his offspring kind,
Redemption was decreed.
His sacred son, the darling of his soul,
Offer'd to drink for man the bitter bowl,
And suffer in his stead.
Adam for all his race the curse procur'd,
But CHRIST the dreadful penalty endur'd,
And bruis'd the serpent's head.
The Holy Spirit too, would undertake
To cure the deadly wound that sin should make,
And justice mercy crown'd.
The sacred Three the amazing contract seal'd,
And every bright intelligence was fill'd
With rev'rence most profound.
Nor can the eternal plan of mystic love,
By all the arts of hell abortive prove,
For numerous hearts shall yield;
And sad captivity be captive led,
Receive the gift by union with the head,
And all their griefs be heal'd.
Now light, mankind, your hospitable fires,
And let the flame, such charity inspires,
Like holy incense rise!
More sweet than all the choicest fragrant gums,
The Eastern sages mingled in perfumes,
A costly sacrifice!
Far in the East they saw an unknown star,
Gild with superior light the hemisphere;
Led by the sparkling ray;

They found the place of Jesus' humble birth,
Saw bands of Angel-forms descend on earth,
With heaven's eternal day.
The song begins—the morning-stars rejoice,
Mortals so favour'd, join your grateful voice!
On earth be endless peace!
Celestial harbingers proclaim our hope,
The SAVIOUR'S BORN, and nature's mighty prop
Bids every sorrow cease.

A HYMN, WRITTEN ON NEW-YEAR'S EVE.

O LORD, in this concluding eve,
Thy holy name I will revere,
Who of thy goodness hath prolong'd,
My thread of life another year.

Nor life alone I did enjoy,
But health and strength, through all the year,
And perfect peace which is I own,
A blessing I esteem most dear.

Thy bounty has with food in store,
My humble table daily spread;
My body has been all along,
With food convenient for me, fed.

And when the timely hours of sleep,
Did to refreshing rest invite,
Thou did'st my peaceful slumbers watch,
And safely guard me through each night.

When distant friends secure I reach'd,
Thy providence I freely own;
Or whilst I travell'd on the road,
And lodg'd in towns to me unknown.

Through thy permission every place,
Did to thy servant health afford;
Safe I went out, and safe return'd,
For thou wert ever with me, Lord,

Oh! may thy presence guard me still,
And guide my steps in virtue's ways;
For in the midst of snares I walk,
And wander in a dangerous maze.

And whilst my errors, Lord, and all
Thy gracious mercies I review,
I wonder and adore the grace,
That hath preserv'd me hitherto.

OBITUARY.

DIED, at Arlington, (Ver.) on the 27th Oct. Mrs. *Chloe Hard*, Æt. 67, consort of Zadok Hard, Esq. of that place, and daughter of Mr. Thomas Nobles, formerly of New-Milford. As a wife, as a mother, as a Christian, and as a member of society, she had but few equals. She passed her life with honour, and finished her course with joy, in the most confident expectation of meeting her Lord in glory. An extensive circle of relations and friends is left to lament her loss, and to profit by her pious and virtuous example.

AT Elizabeth-Town, (New-Jersey) on Thursday morning Nov. 6th, 1806, Mrs. *Elizabeth C. Dayton*, Æt. 42, daughter of the late Rev. Thomas B. Chandler, and wife of Mr. Elias B. Dayton. In her death, her husband laments the loss of a beloved wife; her children, of a tender and affectionate mother; her sisters, of an endeared companion; her numerous acquaintance, of an esteemed friend. Her remains were conveyed to the silent tomb on Saturday, when together with the usual service of the Church, a pathetic sermon was delivered on the mournful occasion by the Rev. Mr. Rudd, Rector of St. John's Church, from 1st Samuel xx. 3. *There is but a step between me and death.* During the delivery of the discourse, the numerous relatives and friends testified with their tears, the high esteem which they entertained for the amiable person, whose breathless body lay before them.

To enumerate the many virtues that ennobled the character of the deceased, would be unnecessary; for they are so well known as to need no encomium. The gentleness of her manners, the affability of her address, rendered her respected and beloved by all who had the honor of her acquaintance.

Consoling to her afflicted relatives and friends will long be the remembrance of those virtues, which blessed by the mercy of her Saviour, have followed her to her eternal rest.

☞ THE correspondent who sent us a file of papers concerning the American Episcopate, will be pleased to accept of our hearty thanks. We shall commence publishing them with the first number of next year, in order that they may all appear in one volume.

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